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CHRONICLE

Home News.—On January 6 the President outlined his Pan-American policy in an address to the Pan-American Scientific Congress. He declared that the United States

The President's Pan-Americanism

would always maintain the Monroe Doctrine and suggested to the American republics the following means of conserving common interests and promoting common sympathies and ideals: (1) A guarantee of the political independence and territorial integrity of every American republic; (2) An agreement to settle all outstanding boundary disputes by arbitration or other peaceful processes; (3) An agreement by which all disputes be first patiently investigated and then settled by arbitration; (4) An agreement that no State shall permit a revolutionary expedition against the Government of another State to be outfitted within its boundary, nor permit munitions of war to be exported for such revolutionary purposes. In speaking of this Pan-Americanism, Mr. Wilson said:

The Monroe Doctrine was proclaimed by the United States on her own authority. It always has been maintained and always will be maintained upon her own responsibility. But the Monroe Doctrine demanded merely that European governments should not attempt to extend their political systems to this side of the Atlantic. It did not disclose the use which the United States intended to make of her power on this side of the Atlantic. It was a hand held up in warning, but there was no promise in it of what America was going to do with the implied and partial protectorate which she apparently was trying to set up on this side of the water, and I believe you will sustain me in the statement that it has been fears and suspicions on this score which have hitherto prevented the greater intimacy and confidence and trust between the Americas.

The States of America have not been certain what the United States would do with her power. That doubt must be removed. And latterly there has been a very frank interchange of views between the authorities in Washington and those who repre-

sented the other States of this hemisphere, an interchange of views charming and hopeful, because based upon an increasingly sure appreciation of the spirit in which they were undertaken. These gentlemen have seen that if America is to come into her own, into her legitimate own, in a world of peace and order, she must establish the foundations of amity so that no one will hereafter doubt them.

I hope and I believe that this can be accomplished. These conferences have enabled me to foresee how it will be accomplished. It will be accomplished in the first place by the States of America uniting in guaranteeing to each other absolutely, political independence and territorial integrity. In the second place, and as a necessary corollary to that, guaranteeing the agreement to settle all pending boundary disputes as soon as possible and by amicable process; by agreeing that all disputes among themselves, should they unhappily arise, will be handled by patient, impartial investigation and settled by arbitration and the agreement necessary to the peace of the Americas, that no State of either continent will permit revolutionary expeditions against another State to be fitted out on its territory and that they will prohibit the exportation of munitions of war for the purpose of supplying revolutionists against neighboring Governments.

There was much in the speech concerning friendship built upon common sympathies, common interests and common ideals; the disadvantages of revolution; the necessity of ordered political life and so forth. The Congress itself brought its scientific deliberations to a close on January 6, and the delegates are at present visiting the chief eastern cities. Lima, Peru, was suggested as the next meeting place.

Serious riots broke out in the steel-mill towns of East Youngstown and Struthers, in Ohio, on the night of January 7. The precise cause of the outbreak has not been ascertained, but strikes of minor importance which have been occurring during the last few months, have stirred up much bitterness. In December, the steel workers demanded an advance, and when an increase from

Riots in Ohio

nineteen and one-half cents to twenty-one cents an hour was granted, it was thought that further trouble had been averted. As a result of the conflict between nearly 6,000 rioters, many half-crazed with drink which had been looted from the saloons, and a posse of citizens, two men were killed and nearly a hundred, some of whom will die, are in the hospitals. Ten blocks of the city of East Youngstown and several buildings belonging to the corporations, are in ashes; the damage may reach \$1,500,000. Both towns are now guarded by the State militia. The president of one of the mills attributes the trouble to labor agitators who have been stirring up discontent among the men for some months; but a statement issued by the local organizer of the American Federation of Labor denies that members of the labor unions had any part in the riot. Further suffering will be caused, since with the closing of the mills 35,000 men are thrown out of work.

The War.—From Flanders and France nothing has been reported except artillery duels. In Alsace there have been minor gains and losses by both sides, with the situation remaining the same. In Volhynia the Russians have continued their offensive along the Styr, and have had some success north of Czartorysk, which, however, according to Austrian reports, was only temporary. Further south along the Strypa and northeast of Czernowitz the Russians have made repeated attacks on the Austrian positions, but so far have not made notable progress.

In the Italian campaign the situation remains unchanged. In Montenegro the Austrians have been carrying on a vigorous offensive especially along the River Tara, near Mojkovac, and on a line stretching from a point just east of Berane to a point midway between Ipek and Plava, but they have not been able to drive back the Montenegrins from any important positions. Reports from Albania are too vague to give any clear notion of the movements of the Bulgarian troops. Along the Greek frontier, no move has been made by the Central Powers. The Dardanelles operations have come to a close as the result of the complete evacuation of Gallipoli by the armies of the Allies. A large British battleship, King Edward VII, is officially reported to have been sunk by a mine. There was no loss of life.

The reply of the United States to the last Austrian note has been delayed pending the investigations that both our Government and the Austrian Government have

*The Submarine
Issue*

been making into the sinking of the Persia. It is accepted as certain that the American Consul at Aden has been lost, but no evidence has been produced to show that the sinking of the steamship was caused by a submarine. Meanwhile Germany has sent to our State Department a communication, which pledges the observance in the Mediterranean, by Germany, of the principles for

which we have been contending. The document guarantees the safety of passengers and crews on enemy ships except in the case of resistance or attempts to escape; it also promises, in the event of violation of the general principles of international law, that submarine commanders shall be punished, and full reparation made for all damages caused by the death or injury of American citizens.

Germany.—The attention given to the social welfare of their employees by many of the German manufacturers, especially those engaged in supplying the army needs, is deserving of the highest recognition. Thus almost two-thirds of the enormous Krupp earnings during the last fiscal year were devoted to the well-being of the Krupp employees. The regular expenses for workmen's insurance and welfare amounted to \$3,900,000. Besides this great sum, almost \$12,000,000 were laid aside for entirely voluntary social endeavors such as amassing a war emergency fund, reserving a war relief fund and a pension fund, and providing for the erection of workers' homes and the care of invalids.

In addition to these generous donations the Krupp family has made another \$6,000,000 available for general war relief work and the establishment of a Krupp foundation for crippled soldiers and the families of those who died in battle. The entire excess of its earnings over the previous year has thus been devoted by the Krupp family to these benevolent and patriotic causes. A similar example has been given by other employers. The reports of the machine concern of George Eggestorff in Hanover, for the fiscal year of 1914-1915, show that 53 per cent of the entire dividend was spent for the welfare of the employees. The German General Electric Company expended during the same time more than \$1,000,000 for the relief of its soldiers' families. No less than this was given by the German Arms and Ammunition Factory for the regular war relief and for its own workmen's relief fund and its office employees' pension fund. The Berlin machine concern of L. Schwartzkopff expended \$300,000 for social purposes since the beginning of the war, apart from the workmen's insurance and similar demands made upon it. Other instances of similar generosity might be cited. Close attention is being given to all such endeavors by the industrial organizations. Thus, for example, the Society of German Steel and Iron Manufacturers has collected exact data of the social contributions made by their industries. It was found that the works in northern and southwestern Germany, aggregating 52 concerns, expended about \$4,000,000 during the first year of the war. In northwestern Germany 50 concerns assisted 42,000 families of their workmen, distributing more than \$4,000,000. In southern Germany 60 works have spent about \$2,000,000 in bringing relief to their workmen's families.

Great Britain.—Lord Derby's recruiting report gives some interesting figures on the military strength of the British Isles. An analysis of the figures is found in the following summary: military popu-

The Derby Report lation of the United Kingdom, 5,011,441; total enlistments, 2,829,263; rejected as unfit, 428,853 (incomplete figures); enlisted for immediate service, 215,431; enlisted for future service, 2,184,979; non-combatant forces enlisted, married men, 449,808, unmarried men, 312,067; combatant forces enlisted, married men, 895,171, unmarried men, 527,933; total estimated combatant force, 1,423,104; total estimated non-combatant force, 761,875; unenlisted single men, 651,160. The remaining available power of the British Isles is estimated at 2,074,264. These totals, although not pretending to absolute accuracy, may be accepted as approximately correct. The main point of the Derby report is seen in the figures which show an unexpectedly large number of unenlisted single men. It is this aspect of the matter that has finally led the Premier to assent to a modified form of conscription.

The Military Conscription Bill, introduced in the House of Commons on January 5, provides for the conscription of unmarried men in the United Kingdom, with the exception of Ireland, between the ages of 18 and 41, and of widowers having no dependent children. Exemptions are made in the cases of persons who for conscientious reasons oppose war, men required for the national industries, men who are the sole support of poor persons, and as a matter of course, for the medically unfit. The great opposition which was expected both from certain Cabinet members, and from the Labor and Irish parties in the House, had little of its heralded strength, and the House readily approved the measure. The press continues to debate the question whether the Government in its zeal for conscription may not cripple the industries absolutely necessary for the stability of the country; but there is no reason to believe either that serious labor troubles will result, or that the Bill will be rejected by the House of Lords, which will consider it toward the end of the month. In the meantime, enlistment in groups under the Derby plan will be continued.

Ireland.—In a recent article contributed to the New York *Evening Post* Mr. Padraic Colum states some facts concerning Ireland's military organizations and conscription. There are three bodies of volunteers, the Ulster Volunteers under Carson, the National Volunteers controlled by Redmond, and the Irish Volunteers with MacNeill as leader. The aim of the first named is to prevent the operation of the Home Rule Bill and failing this to assist in setting up a separate government for Ulster. This organization has displayed no particular anxiety for the firing line in France or Gallipoli. The other two organizations, the National and Irish Volun-

teers support the Home Rule idea and are opposed to conscription:

The formal difference between these two bodies is that the National Volunteers put the names of the Parliamentary party into their creed, and the Irish Volunteers do not. The real difference is from origins. The National Volunteers are recruited from the classes who always favored a constitutional movement, and who would be satisfied with provincial autonomy. The Irish Volunteers come from the people who have dreamed of attaining sovereign independence for Ireland. An attempt to apply conscription would force many of the National Volunteer companies into the ranks of the more forward Irish Volunteers. It is this body, the Irish Volunteers, that makes the crux of the situation as regards conscription in Ireland. It came into existence in the winter of 1913. Its creators understood that there were influential politicians in England who were resolved to destroy the Home Rule Bill. These politicians had already created the Ulster Volunteers with the avowed object of making the operation of the Home Rule measure impossible. The Irish Volunteers were then created with the object "of safeguarding the rights and liberties common to the whole people of Ireland." From the moment they came into existence they had the hostility of the Irish Executive. Arms had been freely shipped into Ireland for the Ulster Volunteers. An embargo was put upon guns the week the Irish Volunteers were formed. It will be remembered that just before the outbreak of the European war there was a conflict in Dublin between the military and the civilians. The Irish Volunteers had landed a cargo of rifles; the military were dispatched to intercept them; then, as the soldiers marched back through the streets there were demonstrations, and people were shot and bayoneted. The Irish Volunteers at present stand for two principles, Home Rule for Ireland without question of partition and resistance to conscription. The Irish Volunteers have attracted into their ranks the bravery and the talent that go into Irish revolutionary movements. They are two years in existence now, are armed with rifles, and are fairly well drilled. They have important auxiliaries, one of which is a woman's organization, *Cumann na mban*, or the Women's Council, branches of which are in this country.

The Irish Volunteers do not number fifty thousand men, they number, perhaps, thirty thousand. They do not balk at conscription for the same reason that the British labor organizations balk at it. They have pledged themselves to resist it, because it would be imposed upon Ireland by an outside Government, and, because Ireland, with its 500,000 effective males, has already an insufficient margin for real national vitality.

For the present, at least, Ireland is not in danger of conscription.

Italy.—A "Catholic Academy for the Study of Religion" has just been erected in Padua, at the well-known "Antoniamum." Its purpose is the diffusion and the defense of Catholic philosophy and thought and the intellectual and religious training of university students. The Bishop of Padua is honorary President. A chair of apologetics has been instituted to discuss "modern questions." The course entailed comprises a period of four years with weekly lectures directed especially to the refutation of the false theories so common in university circles. This year the lectures will consist of a critical analysis of the principal modern philosophical systems, and an exposition of the teaching of Catholic

The Paduan Academy of Apologetics

philosophy on conscience, nature, man, God. The other three years will be devoted to methodical and scientific study of "The Church and Christianity," "Catholic Dogma and Moral." A minimum of twenty lectures will be given every year. The Academy has also an "Academic Circle," where, under the direction of a professor, the members will gather to discuss the lectures. Moreover, public conferences of a formal character will be given at stated times on philosophic, Biblical, sociological, literary, artistic, and religious subjects. The Academy will hold annual tests and examinations, and confer diplomas and rewards. The *Civiltà Cattolica*, which gives these details, adds the wish that every university town might imitate the example of the Paduan Academy. Then perhaps young men versed in so many sciences would not be so ignorant of the most important science, religion.

Mexico.—Savage persecution still continues in Mexico. Nearly all the revolutionary papers contain edicts against religion, gleeful accounts of executions and confiscations and other such evidence of barbarity.

Terrorism

El Pueblo of December 18, 1915, gives notice to the world that "all churches in the republic are at the disposition (*sic*) of the Federal Executive." He it is who is to decide when they are to be opened and closed, when and how services are to be conducted, and so forth. *La Vox de la Revolucion*, for December 14, contains a long decree for the "regulation of religious worship," issued by Colonel Porfirio del Castillo, acting Governor of the State of Tlaxcala. The document declares that only one church will be allowed in each municipality, and then proceeds as follows:

Whereas the churches as well as their objects of art, ornaments, gems, furniture and utensils are the property of the nation;

Whereas, owing to the frequent and enormous robberies and thefts from which they have suffered, to the detriment of the people, the necessity rests upon us to seek and devise means to guarantee their preservation;

Whereas civil marriage before the law is the only one which can safeguard the interests of the family and the principle of morality necessary to it, the Government must watch over this important factor by preventing "ecclesiastical marriage," now gradually losing the respect of the people, from being availed of merely as a subterfuge for the commission of a crime;

Whereas . . . in the State of Tlaxcala public education has been neglected and abused, especially in schools of a private character, in which the principle of the liberty of teaching and education has been abused by instructing children and youths in doctrines opposed to the spirit of the laws, public morality and the democratic institutions of the Republic, . . . I hereby decree that priests of the Catholic religion in the exercise of their ministry will strictly observe, together with the laws that affect that ministry, these rules.

There follows a long series of tyrannical regulations, the more important of which are worthy of note as

follows: (1) Despite the fact that altar vessels, ornaments, etc., do not and did not belong to the State, an inventory of them is to be made, and three affidavits are to be drawn up, attesting that the pastor takes under his care the church and the furnishings thereof. This process is to be repeated at every change of pastor. (2) The church to be used for public service is to be designated by a government official, and not more than two priests are to be attached to any church. (3) All priests must be of Mexican birth. (4) No priest may wear a distinctive dress. (5) Collections may be made only when the "end in view appears justifiable to the Government." (6) Services which are strictly necessary (*sic*) must be so arranged that neither family duties nor the labors of the menfolk will be interfered with. There are to be no feast days during the week; the ringing of bells is to be under police regulation. (7) Ladies are forbidden to gather in the sacristies of churches or in places not destined for public worship.

The third article of the decree declares that: (1) private schools must be independent of the Church; (2) that primary education in private schools must be "entirely secular"; and to assure this, schools will be obliged to follow the Government program and will be subject to Government inspection. This tyrannous code needs no elucidation. *La Vox de la Revolucion* for December 14, announces with great satisfaction that eighteen men tried by court-martial were shot on December 13, at San Juan Bautista, Tabasco, and proceeds to say that others are on trial and will probably undergo the same fate. The same paper announces that on December 11 three forgers were shot. The issue for December 15, contains Alvarado's circular to commandants ordering them to shoot all who criticize the Agrarian Law. The manner in which this law is put into effect may be judged from the subjoined announcement taken from *La Vox de la Revolucion*:

HOW THE LANDED ESTATES ARE BEING DIVIDED IN THE REPUBLIC.

From the Bureau of Revolutionary Information and Propaganda. Guadalajara, Dec. 8 (rec'd 13). Telegram to Chief of Bureau of Information.

It is with great satisfaction I inform you that in the States of Jalisco, Tepic, Sinaloa, Zacatecas and Durango the Revolution has begun to do efficient work. And this principally in the division and repartition of landed estates so often promised. I must not omit to tell you that neither the beneficiaries nor the Government shall give any indemnity for the value of the lands now passing to their former peons. They bear in mind that all the vast expanses of land, formerly monopolized, came from the common public lands and from fraudulent purchases, and that the actual value of these estates has been acquired at the cost of ill-paid labor. For while the laborers spent their lives in working them, the owners spent theirs in luxury abroad, as they do even now, for they have fled to escape the people's just demands. Accept my reports.—*Chief of the Bureau of Information and Propaganda, F. HERNANDEZ.*

This is the way the Government is conducted by Carranza.

TOPICS OF INTEREST

Constantinople and the Turk

"**F**AR on the ringing plains of windy Troy," so recent telegrams announced, the French have "drunk delight of battle," not, indeed, "with their peers," but with the Turk. Between Scamander and Simois, which the map transfigures into Turkish names, the fight swung to and fro, while English soldiers strove to fasten on to Gallipoli, trying to catch the enemy in a net, to make a path along the shining narrows for their terrible ships, and so to reach the city of dreams, Stamboul. What a world of romance in these memories! All our most thrilling poetry outside the Bible finds inspiration or source where the great "Queen Elizabeth" stood up at the entering of the Dardanelles. Out of those waves and under that sky, touched with crimson about Olympus, the Iliad rose, an immortal boy's book of fighting, love and friendship, fresh as the dawn, beautiful and gay, its long sweeping lines not to be forgotten in old age, bringing youth again as we call them to mind. The Argonauts in quest of the Golden Fleece ventured their lives at the "blue Symplegades," the rocks that open and shut like a stage-scene where the Bosphorus led into the Euxine, "step-mother of seacraft." Across the stormy deep, Leander swam towards the fatal light which he was never to reach, from Abydos to Sestus. Here our fancy takes a swift turn, we utter perhaps the single word "Byron," who outdid Leander; and in a moment we find ourselves at Sunium, down there in the south and round the shoulder of Attica; for on one of the remaining marble columns of the temple which crowns that height we have seen Byron's signature carved with his own hand. The naval station of the Greeks at Tenedos brings us back to Homer. What became of tall Troy after its night of capture, sung by Euripides in a lovely choral ode, and by Vergil in his superb second Book of the *Æneid*? Troy is yet called, for a few days only we hope, out of its name and barbarously, His-sarlik. Unbelievers mocked Homer; they questioned if his Troy had ever been at all. Then Schliemann took his spade, dug down in the underworld of history, found not one Troy but half-a-dozen, and Homer's on its own shelf. You may see the precious and quaint objects which the explorer bore with him as trophies in the museum at Athens; and his tomb in the cemetery hard by, not far from what once were the groves of Academe. Did not this resurrection of a buried epic story portend some great change? And is it now on the threshold? Are new "Crusaders" to take Stamboul?

The Turk would never have been within the walls of the city of Constantine had not other Crusaders in the year 1204, seven centuries ago, hailing from Venice, attacked, plundered, and sacrilegiously defiled the Queen-City of Europe, which had resisted every Moslem in-

vasion victoriously. It was the so-called Fourth Crusade, defiant of Pope Innocent III, and of the comity of Christendom, that dealt such a stroke against the Byzantine power as never afterwards could be retrieved. You can find the indictment in Gibbon or Sir Edward Pears; it is demonstrably true. The Latin Empire of Constantinople, which staggered blindly along to ruin during sixty years or so (1204-1261), was perhaps the greatest crime of the Middle Ages; and fearfully has it been avenged. It melted down as for total destruction all that constituted law and order, custom and civilization, in that single portion of the Christian world between which and classic antiquity there had been no break. It sapped beyond recovery the moral foundations of Byzantium. True it is that the Greek Emperors reigned once more in Constantinople. But the Empire itself was a shadow or a ghost. Facing it with black looks of a thunder-cloud, ever drawing nearer, was the Turk, armed and officered by genius, not under a waning crescent as now, but a growing strength, so virile that even the defeat he suffered from Tamerlane, could not, in the long run, bar his advance. There is no less reproach to Westerners in the tale of Byzantium's fall than pathos mingled with admiration for the last little band of Greeks who, spurred on by the last Constantine, fought heroically but in vain against the fury and the stratagems of Mohammed the Second in 1453. The chronicle is well and brilliantly summed up by that Sir Edwin Pears whom I have already praised, in his "Destruction of the Greek Empire." His pages are of instant value, exact and scholarly. All who can should make themselves acquainted with a volume which, at any future congress of the nations, ought to lie open, as a history warning us by example how wrong-doing recoils on the doers.

Ever since the Turks turned Sancta Sophia into a mosque and made of Constantinople Stamboul, the Eastern Question has been with us, a plague and a peril. What records equal in shame the rivalries, intrigues, and humiliations of Christian Powers at the Sublime Porte? Our stupid or mercenary Westerners made it impossible for the Greeks to hold up their heads under a slavery in which all the gifts bestowed on them by Providence were exploited to the advantage of their conquerors. Four centuries of desolation have laid waste the wonderful lands of Asia Minor. From the Adriatic Sea to the Persian Gulf a mere military despotism has ruled, calmly ignorant of the achievements and the treasures without end which have given renown to those fair countries. It was a misfortune such as no other part of the globe has undergone. The Moors were disciples of the Koran; but they could be taught and they could spread civilization. At Bagdad or Cairo learning flourished and Caliphs were its magnificent patrons. But the Turk, encamped round the memorials of Miltiades, of Constantine the Great, of Justinian, what has he done except to sleep, or to wake to purpose of lust and slaughter? His religion is a form which con-

tains within it neither philosophy nor science nor humanity. The Turk has certain good qualities; but under no conceivable circumstances will he be fit to govern a Christian people. Among white races the Osmanli seem less capable of progress than almost any other. Ideas cannot penetrate these brains, which respond only to the concrete, to instincts and passions, but never to thought. By what awful dispensation was it, then, that the nation to which we are in debt for our philosophy, the very People of the Ideas, should have been taken and held captive by the Caliban of history, torpid when he has dined, brutal to madness when feeling stirs him up? It is the most heart-rending of all Greek tragedies, and it still wants its sacred poet.

In the middle of our fifteenth century Hellas came to an end as a visible or self-sustaining power. In the middle of the sixteenth Italy was brought down to a geographical expression. Some thing had been absent from these homes of culture which would have protected them against their invaders. Greeks, as much as Italians, were so deeply absorbed in the life they judged worthy of effort, in speculation, art, commerce, social entertainment, sects, coteries, courtly ambitions, that they had little energy left for the stern task suddenly thrust upon them of defending the national existence. To this degree they were both decadent. And each fell a victim to the ruder, less cultivated men who came upon them with the strong hand. I am not going to draw a parallel between the Spaniards dominant at Milan or Naples and the Turks on the Bosphorus, though points of resemblance might be indicated. The moral in either place will strike us plainly enough: "to be weak is miserable." The Miltonic saying holds good in every latitude. The Byzantine Empire, over-civilized, had grown weak during a struggle of 600 years with Islam. And Western Christians acting as freebooters, led by a Venetian Doge, had trampled it into the dust, whence it rose half dead, to be smitten finally by the Turkish scimitar. Our fathers have sinned, but never more grievously than when the Dandolos, the Baldwins, and the Courtneys, pulled down the mighty line of defense which, century after century, had bidden defiance to Mohammedan hordes. And so today the goal of Christendom is what I have termed the City of Dreams. For Constantinople unites all outward shows of beauty with all lofty ideals, classic and Christian, from the dawn of Western history to the hopes we cherish of the coming Federation of mankind. When Mass is chanted once more in Sancta Sophia, that better time will strike its first hour!

WILLIAM BARRY, D.D.

Something About Converts

THE *Living Church* was indignant lately over a report that the Rector of Trinity Church, New York, is on the point of becoming a Catholic. Its last words were: "Somebody has upon his conscience a terrible

responsibility for which he must render account to Almighty God." Of course, Protestant Episcopalians have to say such things in self-justification; but we wonder what they really think in their hearts, while uttering such words. These assume that the responsibility is exceptionally grave. Hence they imply a sin exceptionally grievous. This sin cannot consist in leaving Protestant Episcopalianism to enter the Catholic Church. An Episcopalian hardly thinks this a sin, still less a sin of extraordinary gravity. To do so, he would have held the necessary consequences, that such an act, unpented and unretracted, draws after it eternal damnation; and that, though one may not judge individuals, it is morally certain that among the great number of Mannings, Newmans, Wards, Fabers, Wilberforces, Coleridges, Iveses, Wadhams, Curtises, Bayleys, Bakers, etc., not a few must now be suffering more than the ordinary torments of hell. People who have a kind word for Nestorius and communicate freely with his disciples today in their own sect, do not go to such a length in harshness of judgment; and, if they did, their fellow-Episcopalians would not believe them to be in earnest.

Perhaps the *Living Church* will put the gravity of the sin in the intention of those who spread the report. Of these some, it is possible, may have intended to injure the Rector of Trinity in his temporal goods by setting the Corporation against him, so as to deprive him of his position in society and his very comfortable salary. This would be wrong; yet no one familiar with the ways of trade, politics, finance, high and low, would think it exceptionally so. The New York press, troubling itself little about faith and morals in the supernatural sense, looked upon the rumor as a piece of news, which it published with no worse intention than it would have, could it tell how the Rector was resigning Trinity to become, say, Bishop of Maine; or than it had actually in telling some years ago how another Rector of Trinity, about whom similar reports arose from time to time, put a quietus upon them very effectually. Others, holding the reported act to be a noble act of religion, conceived in defiance of all earthly comforts and honors, may have told it to the Rector's praise. We certainly would be glad to believe it, and we could wish him no greater blessing. Be this as it may, in either case the *Living Church* was too indignant to reflect, or else it allowed its wrath to carry it to an absurd exaggeration, not altogether free from disrespect to the Divine Majesty.

Having denounced this so-called sin, the *Living Church* went on to moralize over conversions in general, observing that, "in nothing is the contrast between the Anglican and the Roman spirit more marked than in the treatment of converts." Here, for once, we can agree with the *Living Church*. Such points of contact are delightful. The contrast is marked indeed, and we shall see why before we finish this paper. But the agreement is momentary. "The Roman plan," continues the *Living Church*, "is to herald each one by name and to make a

great ado over it." This is not so. Not that we would not do so if we could; but the number of those coming to us makes such heralding impossible; one cannot make *great* ado over what happens every day. There are two classes of converts from the Episcopal Church. The larger is made up of those for whom conversion is a grace not going beyond the individual. Of these we are compelled by circumstances to say but little to the world. The second class is of those whose conversion touches not only themselves, but, by reason of their station and influence, many others also, for whom it is an external grace in 'ting them to follow. Hitherto Episcopalianism has not drawn from the Catholic Church McGarveys, Ben-³⁷nis, Maturins, and the like; but—to suppose the impossible—should it ever do so, we judge, from its action regarding certain priests who have passed over, that it will not refrain from "trumpeting" such conversions. "The Anglican plan," according to the *Living Church*, "is to say nothing out of deference to the individual." This is puzzling. Were a conversion to Episcopalianism one of the highest acts of religion, obedience to God's call at the cost of much sacrifice of things very dear to the human heart, such reticence might easily be contrary to the Divine glory and the good of souls. As it is, the Anglican plan seems to imply a weakness of mind in the convert, or that he has done something he is ashamed of and would rather not have known, unless indeed the expression, "deference to the individual," is an unusual euphemism for something else, and means that Episcopalians do not altogether trust their converts.

That there is marked contrast between the Anglican and the Roman treatment of converts, is beyond question. Many Episcopalians recognize that conversions from Rome have no logical place in their theory. "Stick to the Church of your baptism," if it be a sound principle, must hold back Catholics from Episcopalianism, as well as Episcopalians from the Catholic Church. Once three clergymen were appointed to examine a priest who wished to become a Church of England minister. Two, of whom the writer's father was one, were High Churchmen, and disliked the business thoroughly. They reported that they could find no reason for the priest's desire to change. The third, an Evangelical, consistently with his principles longed to snatch the brand from the burning. The Protestant bishop sided with the High Churchmen in theory, but in practice, as might be expected, with the Evangelical. He had not the courage to defy public opinion, but he was hardly inclined to boast of his work. Moreover, the attitude of the Protestant Episcopal Church towards the whole world, is essentially different from that of the Catholic Church. "I am an Anglo-Saxon institution to be found more or less wherever Anglo-Saxon institutions flourish. I am for the benefit of such Anglo-Saxons who choose to avail themselves of my services. In England, by virtue of my connection with the State, I make a sort of legal claim to the obedience of all Englishmen. I do not get it, and

outside England I have no such pretension. If you like to join me, you are welcome to a certain degree: if you do not, you are your own master." So speaks the Church of England. How does the Catholic Church speak? "I am the mother of Christians. I am the spouse of Christ. I am the dwelling place of the Holy Ghost. From me alone can you receive the faith Christ taught and committed to His Apostles. From my bosom alone can you draw the fulness of grace, the life and nourishment of the soul. All calling themselves Christians, if separated from my visible unity, are wanderers from the fold, and I should be false to my Creator and Spouse, I should deny the Holy Spirit, my life, were I not to seek to reclaim them." Here is the root of the difference. Those who make it a charge against the Catholic Church, that, when she has brought back the wanderer, she calls her children together to rejoice because she has found the sheep that was lost, and boast that such is not their practice, will do well to consider whether in this, as in other things, they are not proclaiming their own condemnation.

HENRY WOODS, S. J.

American Mothers and the Race

WE have heard much in recent years about the necessity for raising children carefully and individually. We have been told, too, how wofully that duty has been neglected by the foreign-born mother in this country, who with her many children was supposed to be unable to give them proper care and therefore was compelled to see them die:—often under the most painful circumstances. The impression has prevailed that the death-rate among children of foreign-born mothers was much higher in proportion to the whole number of children than among those of native American mothers. There were no facts to warrant such a presumption. It seemed evident, however, that it *must* be so. Was not the American mother more intelligent? Was she not on the average better situated materially? Did not her more fortunate worldly position enable her both to care for her children better or to have them more sedulously taken care of by others if she wished, than the foreign-born mother with her large family, amid the stress of poverty, with no servants to help, and with all the well-known handicaps of slum life?

Someone has said that many of the things which seem as though they *must* be so prove not to be so when the facts are known. The comparative efficiency of the native-born and the foreign-born mother in the care of their children is a case in point. Dr. S. Josephine Baker, Director of the Child Hygiene Bureau of the Department of Health of New York City, presented some startling statistics on this subject in an article, "American Mothers Falling Behind in the Care of Their Children," published recently in a New York paper. She quotes from the "Bulletin of the Department of Health" some strong expressions deprecatory of the compara-

tively high degree of mortality among the children of our native-born parents. The Bulletin says: "On the whole the native-born child of native parents has a poorer chance of surviving than the child born of foreign parents." The child of the foreigner survives the second summer much better, either escapes entirely or overcomes summer complaints and the digestive disorders of the young, though it suffers just as much as the child of native parentage from the infectious and tuberculous diseases and a little more from acute respiratory diseases.

In New York City the death-rates of children under five years of age show that yearly and in proportion to the whole number, the mortality among children of native-born parents is more than one-eighth in excess of the mortality among children of foreign-born parents. These statistics take no account of the colored people. Among the city's colored inhabitants the children's death-rates are yearly three times higher proportionately than the rates among the children of foreign-born parents. These facts are alarming in view of the circumstance that the birth-rate is low among native parents. If besides this the death-rate is also higher, then even in New York City, the American race that was, is gradually but surely disappearing.

New York statistics in this regard are so strikingly different from what is usually supposed to be the truth, that the expert of the New York Board of Health wisely confirms the statistics of the metropolis by comparison with those of Boston. In 1914 there were in the latter city, among the children, under one year of age, born of native parents, more than two and one-half times as many deaths as among the children of foreign-born parents. Incredible as it may seem, the native mother in Boston ranks very low as a preserver of her infant's life, when compared with the Irish, Italian, Russian and Polish mothers. In both New York and Boston the Russian and Polish mothers, though as a rule the poorest of the poor, carry off the palm in that they raise more of their children than any other class of mothers.

Dr. Baker, of the New York Department of Health, points out the reason. It is because of the utter devotion of the foreign-born mothers to their children. They are quite ready to make every sacrifice for their infants. Almost needless to say, they nurse their children much more frequently than the native-born mothers, and they consider their home duties as of the first importance. They do not readily transfer the care of their children to others and no amount of trouble is too much for them to take for their little ones. In spite, then, of the handicap of poverty and slum dwellings and other drawbacks, above all, in spite of the supposed hampering condition of large families, these foreign mothers raise ever so many more of their children than the native-born mothers who have many interests outside of their homes and who seem to feel that mothers need not devote themselves to their children in the old-fashioned way.

One of the principal elements in the foreign-born mother's success in saving her children from the manifold dangers of the early years of life, seems to be the fact that having been brought up in a large family herself and trained by her experience with her own numerous children, she is not a mere theorist, but a practical expert in her duties. This training is so valuable that it enables her to overcome all the handicaps of poverty and to preserve her children where the native mother fails because inexperienced and untrained.

The much emphasized proposition of sociologists that "intelligent" mothers with small families best conserve the lives of their children, receives a very definite contradiction from these statistics. The director of the "Bureau of Child Hygiene of New York" declares that "in many ways it seems to me that the poorer children are receiving more expert care." The mothers take the instructions and follow the leaflets of the Department of Health, and thus have the advantage of the very latest conclusions in the matter of caring for their children's health. The foreign-born mother is not only devoted to her child and willing to sacrifice herself for it, but she realizes that she does not know everything, willingly takes suggestions, and readily listens to what health authorities tell her.

The whole situation is extremely interesting as a contradiction of impressions long accepted without question, but still more interesting from the fact that it indicates prophetically just what is about to happen here in America. We know that in New England the native-born have been gradually replaced by the children of the foreigners who came and were adopted as Americans. As the descendants of the "old families" moved out to Mt. Auburn, the fashionable cemetery in Boston, the sons and daughters of the "aliens" moved into Commonwealth Avenue. We have not realized that this was happening and that, with a lower birth-rate among native parents and a higher death-rate among their children, the end of native Americanism is not far off.

These problems of death-rates and birth-rates are startling just now. There is no city in New York State, unless it has a large foreign-born population, in which the death-rate is not higher than the birth-rate. Native New Yorkers are already disappearing. History is repeating itself; whenever a people become so deeply interested in the passing moment as not to care for the future of the race, Providence does not blot them out, but, by a simple, inevitable biological law, they blot themselves out. The Romans did it in their time, and some of our highly civilized peoples are accomplishing the same thing today. JAMES J. WALSH, M.D., PH.D.

In a French Province

THOSE who, judging France by her anti-clerical and, it must be owned, unconverted Government, still look upon her people as hopelessly un-Catholic, would experience a welcome surprise on visiting certain parts of the western

provinces, for instance, the district situated between Angers, Cholet and Ancenis. At the end of the eighteenth century, this was a comparatively unknown region; *le pays des Manges*, as it is still called, had few roads, and those few, deeply cut between high banks planted with trees, became in winter almost impassable. When the peasants of this remote province took up arms against the French Republic, in 1793, they were inspired by religious rather than by political motives. Their churches were closed, their priests persecuted by order of the Government, and these facts moved them even more deeply than the execution of the King on January 21, 1793. The war that then broke out was, in their eyes, a holy war, a local crusade, and they went to battle with a badge of the Sacred Heart pinned over their hearts and their rosaries hanging round their necks.

During some months these untrained peasants held the armies of the Republic in check, then fresh regiments having been hurled against them, they were finally routed; their homesteads were burned, their villages were laid waste and hundreds of women and children were ruthlessly murdered.

After more than a century the country has undergone a complete change; broad highroads have replaced the *chemins creux*, that once helped the peasants to defeat their enemies; the farms and churches have been restored, and the district has a general aspect of peace and prosperity.

But the best characteristics of the people have happily survived these material transformations, and the terrific struggle that is now going on has brought out these qualities in a strong light. The peasants of today are more cultivated and traveled than their ancestors, they are in touch with modern methods, and are not cut off from the outer world by impassable thoroughfares, but they keep their faith, their love for the Church, their strong sense of the supernatural.

A few weeks passed among them at a time of intense tension has a soothing effect; the realities of war are, at every moment, brought home to us, but here they are glorified by the spirit in which they are met.

The village where I was staying has 950 inhabitants; the parish priest, who has been at his post for more than thirty years, belongs to the country, knows his people thoroughly, and governs them with a firm and kindly hand. The *chateau* of the place has been for two generations past occupied by men and women who considered that their long pedigree, their position and wealth entailed the strict duty of setting good example to their humble neighbors. The links of mutual esteem and affection, knit in happier days, have become closer in days of anxiety and sorrow. The widowed lady of the castle, who speaks so gently and prays so hard, has her only son on the line of fire, and the women whose white *coiffés* are veiled in black feel for her all the more keenly because of the tears they have shed over their own beloved dead.

Twenty-five soldiers belonging to this particular village have either been killed or have disappeared since the beginning of the war, and the proportion is the same in the neighboring villages. The letters written home by those who are still fighting may be badly spelled and clumsily written, but they breathe a feeling of duty, glorified by supernatural views, that speaks volumes for the religious training of these peasants. The *curé* of the place, to whom they owe so much, told me, only the other day, that he had received a letter in which one of "his boys" wrote to say that, near Arras, he had come across another soldier from the same village who, for some years past, had neglected his religious duties but, with very little persuasion, had accompanied his comrade to confession and to Holy Communion. Next day came the great attack, followed by another letter written to the *curé*, but this time the writer was the convert, who told how the

soldier to whom he owed his return to religious practices had been mortally wounded the previous day. He spoke only to ask for a priest, and his comrade, the writer of the second letter, carried him on his back to the nearest ambulance, where a priest was stationed; thus he repaid his debt of gratitude to one whose last act had been to draw a careless soul to God.

While their husbands and sons are on the firing line, the women at home pray more than ever. Out of the 950 inhabitants of the village, all men between eighteen and forty-five are gone, yet every day, at the six-o'clock Mass, there are from fifty to sixty Communicants, and at nightfall the rosary is recited by the old men, women and children. These peasant women of La Vendée work as well as they pray. It is a pathetic sight to see how in many farms a wife, whose husband is at the front, does her very best to keep the fields in good order, to bring in the harvest, pick the fruit, store the grain, in order that the absent soldier may experience no disappointment when he comes home.

A close acquaintance with our wounded fighting men in the hospitals, where they are nursed back to health, brings home the fact that the peasant soldiers are passionately attached to their soil. Even those who do their duty brilliantly, in whom the military spirit of their race flames up under the menace of the hour, return, when they are wounded, to their home affections. They speak less of their adventures at the front than of the potatoes, the apples, the crops, that make up their little kingdom at home. If their visitor has gained their confidence, they willingly tell him of their anxieties as to the farm, they wonder whether the wife left in charge can carry her responsibilities, whether things are kept in order, and the letters dictated by the illiterate soldiers are full of injunctions how to manage matters in their absence. This intense love of their soil, of their own particular village, is a pathetic feature in the French fighting man; he has the simple, healthy soul of a peasant, and the world that interests him is bounded by the narrow limits of his native village.

In La Vendée this love of home is steadied by deep religious faith and by a spirit of respect and discipline characteristic of this particular region of western France. The attitude of the landed proprietors, who have a high sense of their duties and responsibilities, has much to do with fostering this spirit. In the villages the lord of the manor is always the *maire*, and sometimes the deputy, elected by his countrymen to represent their interests. There is an interchange of good offices between him and his tenants, they are accustomed to appeal to him for advice and support on all occasions, and they know that they may count upon his sympathy and, if possible, upon his assistance. So far, the revolutionary doctrines that are rampant in certain parts of France have, owing to the feeling of duty in the upper classes and to the sound good sense of the peasants, never succeeded in implanting themselves in La Vendée.

B. DE COURSON.

IV—Books and Men

SOME there are who will say that they have no time for basking in the reflected glory of handsome bindings, for meditating with a fine Assisian calmness on the remembered exploits of defunct heroes, for giving long hours to the deeds of others at the expense of a diminished output in their own achievements. It is true, indeed, that there are some people who are books unto themselves; we say that their life-stories read like romances; and they satisfy Scott's well-known evaluation of the dignity of life. They make history, and we are perforce content to read the history they make, while we endeavor to stifle our envy of their fame, or

at least to christianize our paganism into a kind of laudable emulation. But these over-men and super-women are not numerous; heroes and heroines are not lifted so frequently out of the commonplace that many of us can hope for the pedestal, even though we often feel called upon to cross a Rubicon or burn a bridge behind us, and do it, too, in the private heroism of our unseen lives. Sometimes, then, when we are rather tired of toiling and building and planning, when we see our edifices shattered and our dreams not quite come true, or when we have realized to a degree our visions and have labored all day and taken much, we wonder what book can compare with the experience we have seen. Ulysses-like, we are a part of all we have met, and in some half-pardonable moment of egoism we feel that our own souls are literature, if they could be but printed and paged and indexed and bound in vellum or cloth. Well, so they are, for that is all literature is: printing the soul in black and white so that all who run may read. In good books we find our lives codified in a manner quite worthy of Justinian, our ideals, our ambitions, the half-truths we have builded on and the whole truths we have discovered, the memories, the hopes, and the possessions great or small that we have achieved for better or for worse during the little hour of today. Let us find out life for ourselves, by all means, let us search its secrets manfully in all ways compatible with godliness, but let us not forget that other men and other women have explored life's mazes before us and that many a volume of romantic truth and truthful romance is waiting to encourage us and guide us and make the road less difficult. We are passing through one life, our own; and we find the passage none too facile; uncounted millions have made the voyage in the centuries gone and have charted the ways, and mapped the shoals, and recorded the sunny isles where never the snow falls nor the loud wind blows. Can a Roman Cornelia mean nothing to me; or a Julius Cæsar; or a St. Louis or a Napoleon; or an Edward the Confessor or a Shakespeare; or a Heine or a Bismarck; or a Cid or an Isabella; or a Lord Baltimore or an Abraham Lincoln; or a Catherine of Siena or a Leo the Thirteenth? Why, if I had before me the biography of the last man who passed over the threshold of my house, it would illuminate some dusky corner of my imagination and make me in some little degree more efficient in the art of living. But every man knows this; no one has ever yet read a book worth the reading without feeling that he has come away from it a little better in every way than he was before. There is a sense of accomplishment, a consciousness of enrichment, an inward recognition of fresh strength that was not his a little while ago.

It is impossible now ever to gaze upon the face of Helen and behold the topless towers of Ilium; but in the pages of Homer and Vergil the heroic age blossoms again, the trappings of vaunting foemen re-echo from a lost battlefield, and the thousand keels of a vengeful Greece glisten on flame-lit waves, as Troy burns amid wailing and desolation and death. Never again may one see the wonders of the Eternal City in the days of its ancient glory, but in a thousand volumes one will find the heart of old Rome pulsing, and the breath of the golden days; sun-bronzed veterans of the Republic swing once more down the Via Sacra as a million throats roar *Ave*; the amphitheater once again is a world of splendor as the chariot steeds turn the goal; the Senate House rebuilds its fabric and Cicero pleads with the *patres conscripti* to watch that no harm touches the Republic. Do you ever wish now that you might see the soldiers of the Cross massing for battle on the plains of Palestine? Open your book, and Richard and Louis and Conrad and many a paynim Saladin push away this world we live in, and knighthood days are flowering yet. St. Francis is dead, and his joyful spirit

has left the men and the women and the birds and the blossoms of Assisi-land; but the great apostle of the thirteenth century cannot be far distant when you are reading of his gentle deeds among the hills and vales of Umbria. Take up the biography of France's greatest soldier, and you taste the victory of Austerlitz and rush fear-driven from the *débâcle* of Waterloo; you weep with Josephine, and you pace to and fro within the ramparts of St. Helen's isle. This is literature; this is life; life that has been lived, literature that revives the dead. It is the miracle of the written word, God's fire as He gives it with a splendid bounty to His interpreters. Ah, it makes one think less unkindly of Alexander to know that on his expeditions he carried the Iliad with him in a rare casket; and it makes one look back with a wistful fondness to Ireland's cultured youth-time when a learned book was a hallowed thing, and lay in a golden shrine.

And thus, then, if we find our lives, our emotions, our longings, our achievements, bodied forth in the written records; if we discover clearly outlined the ideals we have with deliberation or with vague intention asked ourselves to reach; if we become appreciative of the truth that the human soul is an instrument that may render a beautiful miracle-harmony of song or the dissonance of warring clouds; if we can enlarge our reverence for the diviner qualities of man, for justice, and mercy, and patience, and bravery, and sincerity, and gentleness, and kindness, and love; if we can grow in affection for what is beautiful and sweet and pure; if we can discard as utterly unworthy any lingering Lancelot-like friendship for the base and the spurious and the unlawful; if we can learn that hope and faith even in the face of misery are more precious than fine gold; if we can be taught to evoke a fair serenity out of a leaden heart and a love for God out of God's gifts of affliction; if these be the flower and fruit of reading, I think there is no need to invite to the feast the man who believes that life is more than a pursuit of the material and a quest of the things of earth. He will come and gladly, and through the banquet hours he will win contentment and happiness and repose: humanly speaking, the sum of life's gifting. Repose through reading; it was a beautiful word that Thomas à Kempis said: "I have sought repose everywhere, and have only found it in a little corner with a little book." For the smallest part of the purpose of a book is to stock the mind with facts, as we fill a store-room with mercantile wares; but it is to enrich the soul and make it a choicer life, a thing mellow with a serene charm and a rare enveloping sweetness that lingers long after the content of the book has been forgotten.

We should read, then, not too much, but wisely rather; and wisdom lies not in the paths of complexity, nor in the entangled ways of the multiple road. When we seek the best, and find it, we need no underlying accrescences to confuse and bewilder us. We should read when we are young, and also when the precious youthhood has stepped aside for years still more precious. Let us read a little every day we live. But if we cannot, if a day will slip by when the day's work has encroached too crowdingly on the leisure moments, without dismay we should await another time when we can cull out a holiday and claim the easeful hours as our own. But even then, in the luxury of a fulsome recreation, we must not read ever; we should dream from morning even until night of the dust of long-forgotten kings; but when the light begins to fail, let us quietly lay aside our volume of essays and go out into the sunset hour and read the face of God in the reddening west or the glory of infinity in the shimmer of the sea. We should not read far into the candle-light. When there falls over the study chair the silence of the late hours, let each of us replace the slender tome of poetry on the shelf and say good-night. All the little books

and all the large volumes that we love will wait for us until tomorrow, even as they will wait for another, long after we are gone; our letters of Stevenson, and our Calverley translations, and our Francis Thompson; the book-shelves will rest in quiet, even as we, with the titled lords of our fancy gazing from their thrones through the hours of peace; and the stars in heaven, chiming far away their chant of the things eternal, will gladly watch the world till the dawning returns.

JOSEPH FRANCIS WICKHAM.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Rational Athletics

To the Editor of AMERICA:

The status of athletic competition in educational institutions depends upon what the purpose is of such institutions. A good parent, although he may not be a theologian, a pedagogue or an athlete, must consider many serious questions when he is choosing a school or college for his children. Development of the body is necessary for the general run of men. Athletics are the combination of healthful exercise and manly recreation. Competition is both the root and the fruit of athletics. There would be no athletics if there were no competition. Competition is the great incentive. Also, when there are a number of well-developed young men gathered together, there will naturally be great rivalry. I cannot imagine a normal young man who exercises just for the satisfaction of being well-developed. Of course a healthy body will possibly permit of greater mental effort at study and work, but such thoughts do not come to a man until sometime later on in life. Athletics and competition should have a definite place in educational institutions. A minimum time should be fixed in order that the development of the body may be properly cared for; and a maximum time, so that the soul and mind will have the required attention. So therefore, where the curriculum and college exercises are correctly planned, any interference with studies or recitations for the purpose of athletics or competition should be condemned absolutely. The great danger in present-day competition is the development of a "winning team," made up by means of professionalism and proselytism, which is no more representative of the manhood of the student body, than the "Giants" are representative of the men of New York City. A college should send out its best men to compete for it, but that is quite another thing from sending out a "winning team." I think the West Point team is a good example of a "representative" team as opposed to a "winning team."

It is laughable how critics of athletics contradict one another. For instance, Dr. Walsh contends that over-attention to athletics is ruining scholarship in this country, whereas Mr. Reilly maintains that what is needed is to get all the students into the game. Mr. Reilly and myself are not talking about the same thing, nor am I ever quite sure whether he is talking about young men in colleges, or about "boys and girls" in the primary school. "Rational athletics" sounds fine, and might be just the thing for little boys and girls, but for young men who need and will have their rough, hard, manly sport, "rational athletics" will be just about as interesting as learning to "feather-stitch." Every young man should learn how to take and to give good, stiff "punishment." Mr. Reilly in his letter of December 18, brings up the question of athletics for primary school boys. I do not know anything about athletics for "girls," so will consider just the

boys. I remember, some years ago, when the athletic "bug" first took hold of the elementary schools, a certain New York school principal applied to a local athletic club for the use of its track and field, and he appeared before the board of governors, of which I was a member, to make the necessary arrangements. During the discussion the president of the board made the statement that he did not believe in athletics for very young boys, whereupon the aforesaid principal curled up his lip with scorn and pity, and in the most impatient tone announced that "all the authorities" differed from the president who voiced the general opinion of our board. All members of that board had been interested in athletics actively, had competed, had trained athletes, had been officials and judges at athletic events, all their lives. Whereas the "authorities" the principal could mention were never heard of by a single competing man or official throughout the entire metropolitan district. Somehow we had had the idea that we knew something about athletics. So we all just laughed and wished the old gentleman lots of good luck.

I am opposed to primary school boys being trained. It is all very well for them to engage in various sorts of games made up on the spur of the moment, but any exercises given to young boys which "make muscle," cause the growing muscles to harden and tighten, thus either retarding or warping the growth of the bones, organs, etc. Any training whatsoever has a bad effect on the undeveloped heart and arteries, not to mention the nervous excitement which distracts the boys from studies and is brought on by thinking of the coming games and preparing for them. The wand, Indian clubs, dumbbells and calisthenics, to exercise their young bodies, and to give them an erect manly carriage, are all they need until they get into high school or college. Mr. Reilly wants athletics to give "fun, character-building, and love of wholesale outdoor sport." Yet for this purpose he advocates such exercises as chinning the bar, trunk-lifting, combination-dip, chest-expansion, and strength of grip. All these exercises tire in a very few minutes the particular muscles involved; and chinning the bar is very exhausting; it is I believe, one of the tests for applicants to the fire and police departments. Moreover, the exercises mentioned above are not considered sports, but are merely a few of the innumerable exercises used to prepare for sports, such as boxing and wrestling, and are not considered to be particularly interesting. In fact they are a sort of athlete's drudgery. They are "training" pure and simple. If Mr. Reilly had read my previous "squibs" on the subject of athletics, he would have found my answer to that indirect question with which he closed his letter.

Rockdale, Texas.

ROBERT E. SHORTALL.

A New Children's Crusade

To the Editor of AMERICA:

News comes from Rome that the Bishops of Italy inaugurated a movement by which on Christmas Day all the children in their dioceses were invited to receive Holy Communion, with the special intention of beseeching our Heavenly Father to put an end to the awful conflict now raging in Europe. On being told of what was going on, the Holy Father not only warmly endorsed the movement and granted a special blessing to all the children who would respond to the invitations of the Bishops, but he also expressed the hope that all the Bishops of the world would take up this enterprise. How can this monthly Communion peace-movement be set a-going? Full and detailed answers to this question, it is for those in authority to give, but here is a suggestion or two. Let the Catholic press take up the idea. Let those in charge of the

children in our schools and parishes promote the movement with enthusiasm. A certain day of the month, I would suggest the 25th, which may be uniform for the whole Catholic world, should be decided on for a children's general Communion. On the day preceding the monthly Communion day, or during the Mass on the day itself, a few words could be said by the teacher or pastor, to enkindle the fervor and devotion of the little ones, and to explain to them the purpose and intention of this world-wide crusade. Again, perhaps letters might be written by the children and by those in charge which could be published in some of our many weekly or monthly periodicals.

Thus we should be seconding the efforts of the Holy Father who is trying to put a stop to the present conflict. The line of graves, that extends over Europe's fairest lands, is daily, hourly growing longer and longer. Let the children end the war.

St. Louis.

C. J. S.

The Open Shop

To the Editor of AMERICA:

All agree about the matter, and there can be no question, that some remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and *unjustly* at this moment on the vast majority of the working classes. For the ancient workingmen's guilds were abolished in the last century, and no other organization took their place. Public institutions and the very laws have set aside the ancient religion. Hence by degrees it has come to pass that workingmen have been surrendered, all isolated and helpless, to the hardheartedness of employers and the *greed of unchecked competition*. The mischief has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different guise, but with a like injustice, still practised by covetous and grasping men. To this must be added the custom of working by contract, and the concentration of so many branches of a trade in the hands of a few individuals: so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery.

To Mr. Neacy and other employers like him who fondly imagine that their individual benevolence towards their employees, where it really exists, can supply the lack of thorough organization, the foregoing quotation from the Encyclical on Labor furnishes ample answer. Pope Leo did not overlook the fact that competition existed. He makes special provision for it by urging organizations of employers and workmen, particularly "Workingmen's Unions," which are an absolute necessity if the working classes are to be preserved from progressive degradation.

It is not reasonable or fair to condemn all labor organization, even the principle of unionism itself, because some labor unions have been at times under the influence of corrupt or ignorant men. If it were right to condemn trade unionism because of the abuses found in the movement, the right of private ownership of capital might also be condemned. The statement that "a condition and not a theory confronts us" is but another way of saying that "the end justifies the means." In this attitude Mr. Neacy and those who think as he does are in complete agreement with the I. W. W. That this code of industrial relations should find such strong support among Catholic employers, even among those who approach the Sacraments regularly and often, is a fact that goes to show how blind most of us are when our own interests are at issue. Another "strange" fact brought out by Mr. Neacy is the loyal brotherliness of employers in treating with their workingmen, in spite of the strenuous competition in which these same employers are engaged. No matter how severe may be the commercial conflict; no matter how des-

perate the "price cutting pirates" may become in the open market, the competitive instinct fades into good fellowship when it is a question of holding the under dogs down. Prices are cut to the bone, gentlemen cease to be gentlemen, when an order or a contract is to be had; but when it comes to opposing the organization of labor or the payment of a living wage, how these business men love one another!

The industries of this country must accept legitimate trade unionism and effective social regulation. The Church speaking through Leo XIII expects and demands that Christian employers, particularly Catholic employers, assist in her program of Christian Social Reform. Just how far social legislation should go is suggested to some extent by Cardinal Gibbons in his defense of the Knights of Labor:

Among all the glorious titles that her history has merited for her, the Church has not now one that gives her so much influence as that of *friend of the people*. It is the prestige of that title that renders persecution almost impossible and which attracts to our holy religion the great heart of the American people.

The Cardinal quotes and makes his own the remarkable words of the Archbishop of Westminster: "We must admit calmly and accept with good will that industries and profits occupy but a second place in our concerns: the moral state and domestic condition of the working population must occupy the first." (*Furey, Leo XIII, p. 335.*) Trade schools may help a considerable number of individual workers, but they will never solve the labor question. They may easily be used to lower the wages of skilled labor by increasing the supply of skilled labor. The lot of the unskilled worker remains the same or worse. Minimum wage legislation is necessarily the first step toward a real solution of the difficulty.

New Orleans.

V. N. DASPIT.

The Boys of Our City

To the Editor of AMERICA:

The article by Mark O. Shriver, Jr., which appeared in your issue of November 27, is an excellent one. I heartily concur with every word of his admirable plea for "The Boys of Our City." Having been connected with St. Joseph's Catholic Boys' Brigade of Dublin for over twenty years and held the post of Colonel of that organization for a considerable period, I am in a position to appreciate keenly Mr. Shriver's remarks. About twenty-five years ago some friends of the writer and himself were greatly impressed at the large number of bright, healthy and intelligent poor boys who were roving and romping aimlessly through the streets of Dublin. Some one conceived the idea of getting those boys banded together in an organization suitable to their tastes, years, necessities and social condition. The writer and his friends were in perfect agreement on one point and that was that we should start by training the boys to become good Catholic men. The best means to accomplish this seemed to be to inculcate devotion to God's Blessed Mother. Each boy as he joined the brigade received a rosary and a brown scapular, the boys being sent in fiftens or twenties to the most convenient priest for enrolment. The organization has passed through all the vicissitudes which usually beset such efforts, but right motives and perseverance prevailed, with the result that Dublin today boasts of thousands of good, sober, honest, and fearless Catholic men who, through the teaching inculcated in St. Joseph's Boys' Brigade, carry into their mature every-day lives, the principles of conduct that marked their boyhood days.

One may naturally ask: What has all this to do with the Catholic houses referred to by Mr. Shriver? Well, I will tell you. When we started the brigade, we had to contend with all the

financial and other difficulties which seem to worry and perplex Mr. Shriver at present, and I now propose to explain why and how our prospects have improved and developed. We persistently impressed on our officers and boys the necessity of almsgiving and dinned into their ears in season and out of season, that nothing softens God's heart toward sinners more than relieving the necessities of the poor and being kind to the afflicted for the love of God.

Now for the results of this sound Catholic teaching. It is a common thing to see our poor boys clubbing their pence together and giving them to some poor old man to procure for him a supper and a bed, a sight to make some of your millionaires reflect on their lost opportunities and want of consideration for deserving poverty. When our annual meeting comes round, many ex-members of the brigade not only subscribe, but also patronize the annual sports, excursions, and various entertainments in our brigade hall. Members have books and make weekly collections of pence from numerous Catholic families, and in this way bring in a fair annual revenue.

The reason Mr. Shriver finds it difficult to get funds for the work so dear to his heart is, that present-day education pays too much attention to material prosperity and too little to "the one thing necessary." Here in Ireland we have the same Catholic apathy to contend with, to some extent, which Mr. Shriver deplores. Until Christian parents realize the importance of being no less practical in matters spiritual than they are in matters worldly, men's theories and practices will remain sadly at variance.

Dublin.

PETER TIERNEY.

Mr. Yeats and Popular Art

To the Editor of AMERICA:

Recently I attended in London a lecture by Mr. Yeats, a slight criticism of which may be of interest after the discussion on the Neo-Celts in your columns. I listened to Mr. Yeats for an hour, I suppose, on "The Irish Theater and Other Matters" before I realized why I disagreed with him. I knew that I did in a manner disagree with him from the first; yet he said very many things with which I agree, very many things that were subtly and penetratingly true. For instance: "Pinero makes a play out of the part of his brain that doesn't work." And again, this definition of the kind of work of art that lives: "A piece of life so fully expounded that time can take nothing from it and time can add nothing to it." That last aphorism belongs to the insight of genius. Anyone who, having once heard it, quarrels with it, writes himself down a dullard, or, what is worse, a Modernist.

There were a great many other sound things that Mr. Yeats said, as, for example, when he emphasized the obvious truth that the cult of reading and writing as if they were ends in themselves is a silly and tiresome superstition. There was absolute validity in his protest against the neglect of that which is the root of our civilization, "a tradition of spoken culture and unwritten literature."

Again, I found Mr. Yeats wholly satisfactory when he pointed out that the great artistic peril of England lay in the fact that she had hardly any longer a "folk," a people rooted in their native soil and capable of producing those things out of which real poetry is created. He showed that he had thought the thing out even more deeply when he emphasized this as even more the case with America, which has avoided some of the evils of English oligarchy, but which has in this particular wandered further from the sound basis of civilization than even the English have. Mr. Yeats was absolutely right and full of the soul of Irish democracy when he said that the appalling thing was that as one cut lower down through social strata, one found artistic taste not better but

worse. Few Americans or Englishmen, I fear, would think this even surprising. Most of them would feel it natural that the rich should care more about art than the poor. That only shows how far we have drifted away from the stable and natural foundations of a commonwealth. Only when the mass of men care about art is art in a healthy state. If popular art is necessarily bad art, it must mean that the nation itself is in a state of active decay.

All this Mr. Yeats said with admirable wit and truth; and yet I knew that I did not really agree with him. And then a question brought to life the difference. In reply to a casual question from the audience, Mr. Yeats said: "I know that all these things that I value must pass; I am looking to a remote future when they may be revived by the cultivated taste working its way down to the multitude." I do not swear to the accuracy of every word, but I think that I have the sense right. And when on this, with the dread of a cultivated plutocracy and its inevitably infernal influence before my eyes, I was moved myself to ask why these things *must* pass, why we should not prevent them from passing, Mr. Yeats referred me to the politicians!

That may be a good enough answer for an Englishman. But why should an Irishman be satisfied with it?

Let Mr. Yeats be assured that the ancient legends and trophies will be restored in just the same fashion. There is no other way!

London.

CECIL CHESTERTON.

Safety First!

To the Editor of AMERICA:

I fear I am rushing in where even angels are cautioned to tread with circumspection, but I write under a sense of injury. I am moved to remark with deep feeling that the day of votes for women will be brought appreciably nearer, when women have developed a higher degree of "social consciousness." This I take to mean what was called in simpler days, "regard for the rights of others," especially in public. When I regard with thoughtful mien, and standing well beyond the danger zone, the savage manner in which the weaker sex vindicates the *place aux dames*, I shudder at the possibility that these persons may some day legislate for the tender child in the factory, the toiling shop girl, and the rest of the down-trodden, including myself. I desiderate a less truculent legislator.

Of course, all have met the woman who insists that the Pullman porter open the window (or close it, as the case may be) without any thought of the discomfort which she may cause a whole carful of perfect strangers, persons who have never done her any harm. And haven't we shuddered under the glare of triumph turned upon us when she has gained her point! This lady has passed into the realm of proverb, song and story, simply because she is an exceedingly real and decidedly anti-social person, calculated to suggest murder, even to the clergy.

Now to my more present grievances. Have you never been one of a long line outside the Æolian or Symphony box-office, who came with the price of admission, and remained to sneeze in the draught, anxiously consult your watch, and as the moments passed on to the instant when the conductor is to raise his baton, look wrathfully to the head of the line where two worthy dames, utterly oblivious of the muttering crowds, haggle over the cost of the paste-boards? I have, and I wish I could tell you what the ticket-seller was still saying softly under his breath when my turn came to face him. And the other day, I was almost made a grisly corpse, when a fair young thing hurtled to the car at the last moment, and well-nigh pushed me off the "L" station. Safety first, say I, secured by a ladylike regard for the rights of mere man. Then, perhaps, the vote, or more likely, the millennium!

New York.

JOHN WILTBYE.

A M E R I C A

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A Military Kikuyu

WRITING in a recent "C. T. S." pamphlet on "Anglicanism at the Front," Mr. James Britten gives a sympathetic description of the spiritual privations English Ritualists who have volunteered for the war are now enduring in France. For the British Army seems to be fostering a sort of military Kikuyu. Low Church views prevail in the clerical administration of the forces, and most of the chaplains are men "who cannot and will not hear . . . confessions." But worse still, "combined services of the Kikuyu stamp have been held by Wesleyans in which Anglican clergy have taken part," a "dissenting chaplain celebrated the Anglican communion service vested in surplice and stole," and "at one camp recently the communion service was conducted by a United Free Church of Scotland minister, a Church of England chaplain, and a Church of Scotland minister."

Such proceedings as these naturally cause keen distress to soldiers who hold pronounced High Church views. One young man complained bitterly that "although Roman Catholics were permitted to go to Mass, he was compelled to attend church parade, and that at a Wesleyan chapel;" other Ritualists bewail unceasingly the lack of opportunities for shrift at the front, for the Low Church clergy do not consider hearing confessions part of their work and decline to undertake it, though one well-meaning chaplain advised an anxious penitent to mail his confession to his director in England. "Absolution," presumably, was to come by return post.

Regarding the effect produced on these High Church volunteers by what they see the French clergy doing, and by the behavior of their Catholic fellow-soldiers, Mr. Britten quotes interesting testimony. "An officer in Kitchener's Army" writes:

It is a pity the Church of England cannot take a leaf out of the book of the Roman Church. In my last billet we had not been in it three days when the Roman priest came down and asked what men in my company were Roman Catholics. I gave him every facility to visit them, and I have given the men every facility to go to Mass. When I think of these Roman priests, ill-paid, ill-fed, poorly clad, going about carrying out their Master's command, "Preach the Gospel to every creature," I wonder how the priests of the English Church dare to be so self-satisfied.

And an Anglican chaplain pays this tribute to the well-instructed piety of England's Catholic troops:

A Roman Catholic soldier knows at once what to do: he asks you to get him a priest; he wants his Communion or to make his confession. He knows the Gospel of Christ; he understands about repentance, about grace, about the presence of the unseen army of saints and angels. Our poor Tommy, not from any fault of his own, but from our neglect, is quite unconscious of most of this as a reality. . . . Here we have churches crammed day by day with Roman Catholics doing just the same work as we are doing. They find time to pray, to make their confessions and communions. Why do not we? Why do we not want these things?

The daily experience of sights like these, the difficulty found in securing the kind of spiritual comfort the Ritualist craves, and his strong opposition to the prevailing Kikuyu principles of the army chaplains, are forces, it is reported, that are turning many Anglican soldiers toward Catholicism. "Men are seeking admission to the Church," writes Mr. Britten, "where they can claim as a right, privileges which have been denied them even as a favor," "the opportunity of receiving the Last Sacraments if they were mortally wounded" being the special motive that is making Catholics out of a number of Anglican soldiers now fighting in France. Like many others before them, these men realize that the only religion to die in is Catholicism.

Wasted Opportunities

THE first term of the evening free high school is about to close, and some of the principals have taken occasion to call attention to the fact that although non-Catholic boys are availing themselves of the advantages so offered, Catholic boys are conspicuous by their absence. This is to be deplored. Education means increased mental power, and increased mental power opens the way to more lucrative and more influential positions. Parents who have not had the opportunity to attend classes higher than those in primary and grammar schools are sometimes strangely lacking in realization of the handicap under which they themselves are laboring, and cruelly inappreciative of the fact that in allowing their boys to neglect their chances, they are cooperating to shut them out of higher fields of employment. One can understand that a father or mother should find the burden of a growing family so heavy that even a boy's slender contribution to the common fund is considered not only helpful but necessary. Knowing this,

the principals of day high schools acquiesce, though with regret, in the parents' decision to withdraw promising boys and put them to work; but they do not and cannot acquiesce in the attitude of passivity with which these same fathers and mothers allow their boys to roam the streets at night, when with a little persuasion the lads could be induced to attend the courses of night schools. Hitherto it has been a fact that the more desirable positions in our commercial houses and factories have been filled to a large extent by the better-educated foreign-born men. The war will reduce this competition to a great extent. The immediate future is bright with its promise for our Catholic youths, if they will only seize the opportunity and build upon the rudiments acquired in the lower schools by securing the training that is given in the literary or the commercial branches of the evening high schools. To convince capable boys who do not attend night schools that they are squandering precious opportunities, would be a work of zeal for both priest and layman.

Tolerance

COMMENTING on the Pope's message to the "North American Preparatory Conference" for Christian unity in terms of kindly appreciation for the "sympathetic attitude" of Pope Benedict, the *Sun*, while professing itself skeptical as to the accomplishment of unity, is confident that "the examination in which they [the denominations] are engaged must promote that tolerance and charity which should ever mark the upholders of the Christian religion." With the hope, if not the confidence, expressed in the editorial, AMERICA heartily concurs, provided that the word tolerance be correctly understood. But it is not correctly understood when taken to mean a compromise which consists in agreement on certain "capital" doctrines joined with forbearance towards the "peculiar tenets" of "individual" churches. Nor on the other hand does tolerance signify a kindly or an indifferent attitude towards the exclusion from the Creed of points of doctrinal difference, irrespective of the "deposit of faith." These attitudes serve to strengthen error, and the Church cannot be tolerant of error. From her very inception she has held every portion of the doctrine revealed by Christ to be essential to Christian belief. To the word of the Son of God, the herald and founder of the true religion, Divine in nature, in authority and appointment, the Church has clung in spite of every sacrifice. Nothing that God has made known is unimportant in her eyes; with unhesitating assent and unflinching courage she accepts all that He has revealed because He has revealed it; and rather than prove false to the trust committed to her, she has allowed her very heart's blood to be shed. Her last *Non Possumus* to the French Government was only a repetition of words that have come from her lips, every time she was tempted to depart from the teaching of her Founder.

She is tolerant of frailty, she is tolerant of cowardice, but she cannot be tolerant of deliberate, complacent infidelity to Christ's word. Christian unity is so dear to her heart that she has never failed to dispatch her priests to lands rent by doctrinal discussion, realizing that she was sending them to certain death, but content in her realization that the blood of martyrs is the seed of unity. But she has not been and cannot be false to the commission God has given her to teach all nations whatsoever He commanded her. She is the jealous guardian of revealed truth, each single article of which is more precious in her eyes than peace or prosperity or human life itself. And this is the greatest of all charities, to guard the saving Gospel of Christ from corruption which bears with it death to the soul.

The Foreign Missions

WE read in the *Christian Herald* of a Protestant missionary whose imagination was stirred by the statement that the cost of the European war amounts daily to fifty million dollars. He carefully figured out what might be accomplished by him with this sum. An excellently equipped and well-endowed university could be built in each of the Central American republics. Twelve hundred high schools and academies and fifteen hundred churches and chapels with residences would rise up as by magic from the ground. Handsome Y. M. C. A. and Y. W. C. A. structures would everywhere impress the native population. Hospitals, libraries, orphanages and old folks' homes would fill the land. There would be no stinting, for enough would be left over in each case to supply the necessary endowments for the maintenance of these institutions. One day's cost of the European carnage would take care forever "of the work of God in these countries," as he understands it. His reckoning, to say the least, is not far wrong. As much could be done, and far more, were that sum placed in the hands of the Church's representatives.

Catholic missionaries, unfortunately, have not been encouraged to dream such dreams. They would be surprised beyond measure were they to receive from us one-fourth of the sum the Protestant missionaries actually receive from their fellow-believers in the United States. All the great Protestant denominations are carrying on a vast and well-organized mission campaign throughout our country. The latest statistics of the Methodist Episcopal Church alone, as brought before the sessions of its foreign mission meetings on the Pacific Coast, totaled \$2,632,354 given for foreign missions in one year. Almost \$1,000,000 of this amount was gathered by the Woman's Foreign Missionary Society, whose sessions preceded those of the Board of Foreign Missions. It is a mistake to look upon these sums as merely huge individual donations. They are the result of hard, thorough and painstaking work, splendidly organized. There is no other way in which we can hope to support

our own missions adequately, now that they depend upon our own nation-wide and systematic relief.

These remarks have been suggested by a letter telling of the Catholic Mission Bazaar held by the parishioners of St. Augustine's Church at Pittsburgh, Pa., which netted over two thousand dollars for the Catholic foreign missions. Of this sum one-third was given to the Propagation of the Faith, one-third to the Holy Childhood, and one-third to the Missionary Aid Society at Pittsburgh. There are many parishes, the pastor suggests, able to give a large mission bazaar. Surely, neither our priests nor our parishioners are less generous than the Protestant denominations, but the real need of the hour has not yet been sufficiently brought to their notice. Now that this need and practical methods to meet it, are being suggested Catholics should be quick to act. They must organize for the support of the foreign missions. God's blessing will rest the more upon their home endeavors, and they will not be the losers, even in a material way.

The Sanctity of the Mass

A RECENT press dispatch declared that on January 4, St. Peter's at Rome was closed and would not again be used until it had been reconsecrated, because human blood had been spilled in the Basilica, in an attempt at suicide. The term reconsecrated is inaccurate. It is "reconciliation," not reconsecration, that ecclesiastical discipline demands in cases where a church has been polluted.

Consecration means a special dedication to the Divine service. Thus a man is consecrated by ordination or by religious vows, a chalice or an edifice, by religious rites. Both one and the other may be defiled by sin, but they do not thereby lose their sacred character. It still remains true that they are set apart in a special manner for the service of the Creator. Once consecrated, the consecration endures unless explicitly revoked. Thus the churches in Mexico which have been polluted by the wickedness of men are still, in spite of all, things that have been solemnly devoted to God's service. And yet they are not wholly pleasing to Almighty God. Like the blood of a Becket in the sanctuary of Canterbury, the sins committed in the Mexican temples cling, as it were, to the stones, guiltless though they be. Therefore, just as a sinner before he can be the object of complacency to God, must be restored to favor by the sacrament of reconciliation, or by its equivalent; so, too, certain stains that invest an edifice must be washed away by symbolic ceremonies and propitiatory prayer, before God is reconciled to service within its walls. According to canon law, some crimes, although they do not import the necessity of reconsecration, do nevertheless so contaminate the building that they carry with them an interdict forbidding under grave sin the celebrating of the Holy Sacrifice until the stain has been washed away. All this

emphasizes the immaculate purity with which the Church surrounds the Mass. Only on spotless linen may the sacred Host be laid; only by sinless priests, sinless as far as human weakness permits, may the bread and wine be changed into the Body and Blood of Christ; only in places free from taint of sin may the words of consecration be spoken. The Church no longer excludes heretics from her Divine service, nor does she now insist that "inquirers" and catechumens and penitents withdraw, before the "Mass of the Faithful" begins; but this extension of privilege results from the greater freedom she has enjoyed since the days of persecution, rather than from any relaxation on her part in regard to the personal and material purity which she requires of all that touches even remotely the august Sacrifice of the Lamb of God upon her altars. Purity in men and things is her insistent demand in all that is concerned with the mystical slaying of the Holy One of God.

The Advantages of Philosophy

AMONG other advantages, the modern philosopher enjoys exemption from the Eighth Commandment and the laws of logic. These privileges are conceded readily by that portion of the public which seeks and finds its mental food in the Sunday supplement and the *Saturday Evening Post*. These good people really do not expect their chefs, butlers and purveyors to tell the truth, much less to prove anything. Logic is a dryas dust food, and truth, after all, is a game rarely in season, while a plump and interesting lie like paprika puts a tang into the most insipid mess.

Mr. H. G. Wells is a fair representative of the magazine philosophers. In a recent effusion in a popular weekly, he announces with ill-concealed dogmatism that Christianity is founded not on Christ, but on "creeds," and that it was "a religion very largely imposed" upon Europe by force of arms. These statements would be interesting, if true; unfortunately, as Mr. Wells furnishes no proof, they rest upon his *ipse dixit* alone. On points of history which even Gibbon would consider debatable, it is the wont of Mr. Wells to make bold and unsupported assertions. This done, from premises which he does not even attempt to establish, he proceeds to draw conclusions which he regards as demonstrated beyond cavil. But this is not all. Even Mr. Wells senses that in the nature of the case something more is required, for in a remote corner of the world some unsympathetic Philistine may question the allegiance of Mr. Wells to the sacred cause of justice. But it is easy to defend oneself against the unenlightened. Proclaiming his undying devotion to truth, Mr. Wells rests his case. Can more be asked?

This may be a method high in favor in modern schools of philosophic thought; certainly, it is a method much in use. Judged by older standards, however, it bears a close resemblance to ignorance or commonplace lying.

LITERATURE

Non-Catholic Historians and the Middle Ages

IN an article entitled "Why is History Rewritten?" contributed to the *North American Review* for February, 1912, the author well observes: "It is little less than tragic that so many historians able to reconstruct the past aright are forced to spend a large part of their lives in attempting to correct the errors made by careless, indifferent, ignorant writers who pose as historians." Mr. H. B. Cotterill, the author of a pretentious volume called "Medieval Italy During a Thousand Years (305-1313)" (Stokes), is undoubtedly a "historian" of the kind just described. This will be plain to anyone who undertakes to verify the facts with which Mr. Cotterill has chosen to deal, for his blunders mount considerably above the hundred mark. But carelessness, indifference and ignorance will certainly not cover the reason for their having been made. A man who can show himself carefully critical, when it is a matter of determining the history of architecture or painting, may reasonably be expected to show the same accuracy in dealing with the medieval Popes. Why is it otherwise with Mr. Cotterill, or why is it almost invariably the case with non-Catholic writers, that their mental habit of accuracy must remain in abeyance whenever they venture to touch on the history of the medieval Papacy? For the blunders Mr. Cotterill has allowed himself to make, differ only in respect to number from those that are constantly being made by similar writers.

One reason for this is given by Mr. F. Stokes, himself a Protestant, in his introduction to the fifth edition of S. R. Maitland's "Dark Ages." "It may be assumed," he tells us, "as fairly certain that a Protestant writer dealing with the Dark Ages—a period when Christendom was Roman Catholic—will have a tendency to deal out something less than justice. Even if he be fair-minded—and many ultra-Protestant writers are not—there is danger of what may be called involuntary bias." Another reason, that will explain a large number of these constantly recurring blunders, has been clearly expressed for us by Mr. Hilaire Belloc in one of his shorter historical essays, "Catholicism and History" (*Dublin Review*, 1911, vol. 2), in which he says: "To the most part of historians, writing in a non-Catholic atmosphere or working in a non-Catholic country, Europe—from which, after all, they spring and without which they would not be—is an unreal thing between the pagans whom they half understand and the Protestant civilization of the seventeenth century, which they fully comprehend, grasp, and hate or love, at least know."

Both these statements are indubitably true and both apply with perfect point to almost every non-Catholic writer that has attempted to deal with the Middle Ages. The impression made on a Catholic when reading such works as Mr. Cotterill's "Medieval Italy," or "Italy in the Thirteenth Century," by Mr. Sedgwick, or H. O. Taylor's "Medieval Mind," or "Civilization During the Middle Ages," by G. B. Adams, or even Rashdall's scholarly work on the medieval universities, is very much like that felt by an adult when watching the antics of a baby that is unable as yet to fathom the mysteries of the third dimension, or like the emotions one would naturally experience in watching the bewilderment of a Chinaman suddenly transported to the center of some great metropolis and unable to account for the motion of the cars, the trains and the automobiles. They simply cannot understand many of the motives for the actions of the men of those times, and when they endeavor to marshal and explain the events that took place during that period, their inability to get the right perspective or give the proper foreshorten-

ing, results in something weird, fantastic and unreal. As the procession of rough-hewn giants of those days passes before their mental vision, they stand perplexed. The universal acceptance of a uniform moral law on the part of individuals who, for virility and a strange mixture of simplicity and complexity of character, have no parallels in any other age, presents a problem which to their twentieth-century post-Reformation, non-Catholic minds, remains insoluble.

In their self-centered, purse-bound subjectivism they cannot understand the manhood of a world which could look for its reward beyond the grave. They sit in their armchairs and behold men either recklessly good or recklessly bad and are puzzled at the necessity of having to apportion blame between a human nature which they have never seen otherwise than encrusted in conventions and weighted beneath a *Zeitgeist*, and a something else, wholly alien to their imaginations, called the Church. From the low level of a Christianity, become to their thoughts little more than a synonym for civilization, they gaze on the struggles of men contending for principles they themselves cannot grasp, or pursuing aims which it never entered their own doubting souls even to realize. The Crusades were a folly and Monasticism only the perversion of natural instincts; and yet, but for both, where would our civilization be today? St. Bernard, in his zeal against the abuse of logic, exaggerates its dangers and the Church is blamed for her "obscurantism." St. Thomas, in the space of some twenty years, harmonizes the truths of reason and of Revelation and brings the thoughts of two civilizations into marvelous accord within a deep-built, closely thought, perfectly consistent system, and the untrained mind of the non-Catholic historian, seeing in it nothing but a monument of ingenuity, accuses the Church of being enthralled by a passion for mere hair-splitting logic. Abelard, the medieval rationalist, who thought to prove even the deepest mysteries of faith from reason alone, in a momentary fit of pride stands out for a time against the decisions of two local councils of bishops, and he is proclaimed the forerunner of Luther and the corypheus of our modern camp-meeting emotionalism, for he declared that "There is nothing more opposed to faith than law and reason." The oppressor of his people chooses of his own free will to humble himself at Canossa, and Gregory, the savior of civilization, is branded, in a democratic age, as the contemner of kings. Robert Grosseteste, Bishop of Lincoln, withstands the Pope on a matter of principle connected with the acts of Papal administration concerning his own diocese and he is hailed as "the Protestant of the thirteenth century" despite the fact that he appealed to Rome three times against the Canterbury monks, exhorted the king to fidelity to Rome, championed the Papal subsidy and in his last letter to Innocent IV written the very year of his death "expresses the utmost reverence for the Pope and the Roman See."

When Dante, with a humor that can be appreciated only by those who can enter into the spirit of an age which, in its mirth, could fashion gargoyles on its cathedrals and in its anger built cages for human beings, is seen putting popes in hell his name is numbered among the heralds of modern enlightenment. But when, at the thought of the treatment meted out to the same Boniface whom, in his indiscriminating wrath and scorn, he blames for all his grief and troubles, Dante proclaims it to be his undoubting faith that Boniface is the real Vicar of Christ, the non-Catholic mind stands aghast in amazement at what appears inexplicable. Frederick II is correctly judged to be unprincipled, immoral, and an imperial scoffer flirting with Mohammedanism and yet by some process of transformation, rivaling that of Dr. Jekyll and Mr. Hyde, he must always be the enlightened, fair-minded, much abused gentleman whenever it is a question of the

relations between him and the Popes. Innocent III summons an Ecumenical Council which, because of the number of lay princes freely present or represented, proves to be a veritable parliament of the medieval Catholic and all but federated European nations; and in almost the same breath with which the utter failure of the Hague tribunal to maintain peace is deplored as a sign of the failure of Christianity, we are told of the ambitious aggressiveness and vast usurpations of the Papacy.

How are we to account for this strange incapacity of the non-Catholic mind to comprehend the energy, the thoughts, the hopes and the fears of men who wrought with God at the foundations of that very civilization of which we are a part? The reason is twofold. In the first place those who do not enjoy the inestimable blessing of belonging to the body of the Catholic Church have lost, to use the words of Mr. Belloc, "the priceless sense of continuity." Ever since the Diet of Speyer, 1529, when the protest was made against the conciliatory measures of the Catholic party in Germany which made the religious separation incurable and gave rise to the name of Protestant, there has been a tradition built up to maintain it. This tradition, as thoroughly un-Catholic in spirit as it was anti-Catholic in origin, has for some centuries been running parallel to the more venerable traditions of the Catholic Church, but ever in opposition to it and thriving and supported by that opposition alone. It has taken permanent shape in the literature and art and institutions of non-Catholic countries and has clouded the very thought of modern times; so that even the fairest non-Catholic mind revolves now in a sphere entirely eccentric to the smooth uniformity of Catholic thought in the light of which alone the Middle Ages can be understood. Secondly there are those who, like Mr. Cotterill, are constantly defending a position, when dealing with the history of that period. And these are they who keep the tradition, just mentioned, alive. They cannot touch upon the subject of the Popes without keeping half an eye on the Protestant claim for the unlimited autonomy of the individual in all that concerns morality and religion. Living in an age that, in consequence of Luther's condemnation of reason, which he found too much on the side of the Popes, and that, thanks to Kant's philosophy, is drenched with subjectivism, these historians become subjectivists in history. Any source or authority, however partial, that agrees with the prepossessions of their minds, becomes thereby unimpeachable. The most doubtful evidence, by dint of asseveration, masquerades in time as a downright certainty. Assumptions are made first principles. The wish becomes father to the thought and the sublimest exaggerations are resorted to, that facts of the past may be made to conform to the Protestant mind. Finally when all is said, conclusions are drawn from nothing more imposing than the mere appearances of things. But such methods of reasoning are very unsafe in a world where, appearances notwithstanding, the earth is known to move around the sun.

MOORHOUSE I. X. MILLAR, S. J.

REVIEWS

Reminiscences. By LYMAN ABBOTT. Boston: Houghton, Mifflin Company. \$3.50.

From more points of view than one this is an interesting book. It gives an insight into family life as it was in New-England and New York during the earlier years of the nineteenth century. It takes us to the Middle West when Indiana was a new State and Terre Haute hardly more than a settlement. It shows us its author as a successful editor of a weekly periodical. So far it is not only interesting but pleasing also. From another point of view its interest is graver though it

loses its pleasantness. That the religious condition of the country at large is seriously unsatisfactory, no competent judge will deny. The supernatural is disappearing in all the sects, and a mere natural benevolence is taking the place of faith in Divine Revelation. That this should be so, is the necessary consequence of the teaching of the sects' chosen prophets, of whom the author of these reminiscences is not the least honored. He declares himself formally in favor of a religion merely natural, a religion of social service. He rejects the Christian teaching regarding the future life; and as to what this may be he sometimes airs ideas of his own, sometimes seems frankly agnostic. Yet how slenderly equipped he is to be a religious teacher even on the smallest scale, he tells us himself. We need not dwell on the fact that he took the office upon himself without mission, without even that slight training which the sects give their ministers. Of the very Bible, which he rejects as the Word of God in any strict sense, his knowledge is confined to the letter and his interpretation of the letter is puerile. Three examples in different periods of his life show this. In 1860 he spoke before a female college in favor of the emancipation of woman as then understood. He drew his argument from two statements in Genesis, which he found "not altogether harmonious"; the first, "God made man in his own image, male and female created he them"; the second, "that God made man first, and woman as an afterthought to be his helpmeet." Had he the faintest idea of what creation in the image of God means, he could never have found the passages inharmonious, nor indulged in the gibe of "an afterthought."

The second example came some thirty years later. He was preaching before the National Prison Reform Association. "Criminals," he argued, "are the enemies of society. How does the New Testament tell us we should treat our enemies? Dearly beloved, avenge not yourselves. . . . If thine enemy hunger, feed him, etc." Much might be said on both major and minor premises, for which we have not space; but this is certain, the texts quoted are not addressed to social authority, and so the whole argument falls to the ground. It is not comforting to read that the hearers crowded round him with congratulations. The third example came later still. He was asked: "Do you say that there were two Isaiahs?" He answered: "Yes. Do you remember Isaiah's saying, 'Comfort ye my people . . . her iniquity is pardoned'; and do you think he would have said that to Israel at the same time that he called them a people laden with iniquity, etc?" The promoters of the false hypothesis go somewhat deeper into the matter. But though the inquirer seems to have been convinced, we find this serious difficulty, that the theory, which pleases Dr. Abbott, supposes a third person who went to work and deliberately, yet apparently without reason, chopped up the two Isaiahs and joined the pieces in a sort of patchwork. His economics are equally shallow. He can found an argument on: "There are only three ways a man can acquire wealth: by industry, by gift, or by robbery." The enumeration is inadequate. Opportunity at least, is omitted. One may find a gold mine while hunting or pick up a diamond while crossing a stream. As a teacher Dr. Abbott is, we regret to have to say it, a calamity to his generation.

H. W.

Songs of Brittany. By THÉODORE BOTREL. Translated from the French by ELIZABETH S. DICKERMAN. Boston: Richard G. Badger. \$1.00.

As long as Théodore Botrel writes and sings, the breed and stock of the genuine minstrel is still preserved. He is the Tyrtæus of the trenches, the laureate of the cross-roads and the wheat-fields, the "Bobby" Burns of Brittany and France. Homely in theme, rugged of speech and with something in

his diction of the granite strength of the headlands of Armor, he sings of "The Plough," "The Cradles," "The Song of the Wheat," "The Spinning Wheel," "The Maytree," "The Old Home," the simple yet noble things that touch the people's heart. He has the poetic insight of his own countryman Auguste Brizeux, but he has what Brizeux lost, the indomitable faith of the Celt. He is in his poems the same man who when once summoned to Court as witness, looked before making his deposition for the Crucifix which used to hang above the judge's bench. There was none. Botrel boldly said: "Every Christian is a living Cross; in the name of the Father and of the Son and of the Holy Ghost." Only a man with Botrel's childlike faith could so artlessly yet with such pathetic and noble beauty depict the whole round of the Christian's life, its sacred joys and sorrows, in the four short stanzas of that lovely lyric: "The Voices of The Bells." The poems where the voice of faith vibrates with fullest harmony, such as "The Vow to St. Yvon," "Our Lady of the Waves," "Little Gregory," are the gems of the collection. But all are excellent. This troubadour who sings not of fair dames and gay cavaliers, but of humble peasants and fisher-folk is with all his simplicity and directness a real poet. The translator of these "Songs" has rendered us a real service by bringing Théodore Botrel to the notice of a larger public. Though it is a difficult task to carry the quaint rhythm, language and cadence of our poet to American ears, his directness, rugged virility and artless simplicity have been to a great extent successfully preserved. J. C. R.

Back to Shakespeare. By HERBERT MORSE, B.A. New York: E. P. Dutton & Co. \$2.00.

The result which the author hopes to achieve by this volume merits the heartiest approbation and practical cooperation of every lover of the Shakespearean dramas. "It is not intended," he writes in his preliminary observations, "for professed Shakespearean critics and scholars . . . but for that large body of hard-headed, intelligent, but half-educated workingmen whom he hopes to lead by the hand 'back to Shakespeare from much of the sordid, shallow and paltry literature of the day.' But his manner of executing this laudable ambition is very irritating. The evident and sincere enthusiasm which the writer feels for his subject, has led him to adopt a style of composition that is of the bombastic, exaggerated and declamatory type that puts Shakespeare on a pedestal just below the stars and proceeds to bombard him with salvos of adulation which may make the groundlings applaud, but will surely make the judicious grieve.

The contents of Mr. Morse's book may be divided into three parts, the selections from the plays, comprising a goodly portion of the whole volume, quotations from the standard commentators such as Dr. Johnson, Professor Dowden and others, and finally the author's own remarks. The first two features make pleasant reading, and Mr. Morse is to be congratulated on the taste and discernment with which he has garnered from Shakespeare and his interpreters. But he is not so happy when, in direct contravention of his avowed purpose, he becomes dogmatic and attempts to enlighten those half-educated workmen on such perilous points as the theology of Rome and Canterbury, Shakespeare's relation to the Reformation, the sad intellectual waste prevalent in medieval times, and Elizabethan grammar. The modern Church of England, he asserts, repeating an outworn formula whose historical falsity has been the chief factor in the disillusionment of clear minds like Newman and Benson, has essential continuity with the Christian Church of the early centuries, Henry VIII's rebellion having merely put a stop to the sale of indulgences and "spiritualized certain of its [the Bible's] leading doctrines." The old beliefs on marriage and divorce, for example? And the cavalier manner in

which the author assumes Shakespeare's spiritual kinship with the principles of the Reformation gives rise to the suspicion that Mr. Morse has missed entirely one of the most subtle points in his hero's writings: that supreme and but thinly veiled contempt which Shakespeare uniformly shows for the religious innovators of his time. Perhaps he is not aware that such out-and-out champions of the Reformation as Macaulay and Carlyle lean to the view that Shakespeare, far from being a child of the Reformation, is distinctly an embodiment of the Catholic ideal.

E. A. W.

Travels in Alaska. By JOHN MUIR. Boston: Houghton, Mifflin Co. \$2.50.

This book gives an account of John Muir's three journeys to Alaska, his expedition to Puget Sound and up the Fraser River, and all the details of his careful explorations of the important glaciers and mountains in the frozen land of the far North. Muir was a nature-writer of repute who combined in his descriptions accuracy of detail with vividness and simplicity. He gave his life with enthusiastic interest to the study of the glacial problems of the high Sierra. The year 1879 found him in Alaska for the first time, and he then began to verify his theories of glacial action, and he returned again and again to continue his investigations. The greatest of the tide-water Alaskan glaciers fittingly bears his name.

The counterfeiting of a fact or an experience was something that Muir would never stoop to. A glance at the jottings of his journal proves that, and it shows too that he was tireless in following up any clue that promised to throw light on his favorite study. The physical endurance of the man is remarkable, as we follow him in the diaries he wrote, through ice-pack and fiord in storm and cold and beating rain. The author in his young manhood once remarked to a friend: "I am hopelessly and forever a mountaineer. I care to live only to entice people to look at nature's loveliness." And despite the fame that came to him, he ever remained the simple, unassuming mountaineer, who was scientific, without being pedantic, who told of nature and natural phenomena in a style so clear and direct that a child could grasp his message.

G. C. T.

BOOKS AND AUTHORS

"The Invasion of America" (Dutton, \$1.25), by Julius W. Muller is a "preparedness" tract in the form of a descriptive story. The army of the European Coalition with very little difficulty lands on our shores, cuts off New England and New York City from the rest of the country, lays a heavy tribute on the population and then sails quietly away, just as we have at last collected enough men and ammunition to offer effective resistance. The author calls his book "a fact story based on the inexorable mathematics of war" and quotes statistics that show how much must be done before this country would be ready to repel a big invasion.

"Religious Education" (Badger, \$0.75), by W. A. Lambert, has as its aim to stir up thought on the necessity of religion in the schools. While admitting that the State should in all fairness to Catholics maintain our parochial schools, the author goes far wrong in asserting several times in his essay that "the Roman Catholic Church is not at home in the modern world." He urges Protestant denominations to give up their points of dispute and to formulate a non-denominational system by which religion may be taught at least in the schools, contending that in so doing Protestants will not be disloyal to the truth which each sect claims to possess. But if each has the truth, how can it be discarded so easily? Then too to give up a dogma committed to us by Christ is to fall into a wretched heresy. The other essay in

the book, "For the Healing of the Church," is of no interest to Catholic readers.

In "War and Christianity" (Putnam, \$1.50), we have in a series of three dialogues the views of Vladimir Solovyof on the vital question. Solovyof has been called the Russian Newman. His efforts to reunite Petrograd and Moscow with Rome are well known. Everywhere in the book the spirituality and faith of the man are apparent. He vigorously combats Tolstoyism and positivism. But thoughtful and original as the dialogue is, it does not make easy reading. Those who are not familiar with Russian views and history may not without some effort pick out the main thread. The sturdy old Russian general of the dialogues voices very vigorously at times what were undoubtedly Solovyof's views. And we see running through the book the main idea that war is at times a stern necessity and that while it destroys many things, it often heightens and intensifies the spiritual powers.

"Louvain, 891-1914, par L. Noël, Professor à l'Université de Louvain." (Oxford University Press. New York. \$1.15.) This little book has been written, not to create sympathy for the University of Louvain in its sad fortune, for this no one can deny it, but to give that sympathy a practical turn, by affording the world definite information concerning an institution too little known, and its many vicissitudes. In the *avant-propos* we find the following: "The University of Louvain was poor. This was the ransom of its faith and freedom. Deprived of both its ancient endowments and the subsidies of the State, it has been able to keep up to the level of the great modern universities by the almost miraculous effort of charity and devotion. Tomorrow it will be poorer than ever. Already the enlightened generosity of some has set to work to replace its destroyed treasures. But its needs will be immense, and to help it to meet them no assistance will be out of place." The author styles this rightly, a modest appeal. Let us hope that our readers, perusing his book, will understand its force. The work is well illustrated.

"For Better Relations with Our Latin American Republics" is a recent publication of the Carnegie Peace Endowment, and contains the account of a journey, made in 1913, to Brazil, Argentine, Uruguay, Chili and Peru by Robert Bacon, former Secretary of State. Everywhere Mr. Bacon was enthusiastically welcomed and the plans for peace which he explained loudly acclaimed. "It is difficult to exaggerate," writes the author, "the manifestations of friendliness for the United States which were exhibited in every country. In spite of misrepresentations and misunderstandings, caused nearly always by our ignorance of the real conditions in South America, we have no truer friends anywhere in the world than in these sister republics of the same continent. They welcome every opportunity to testify their regard for us." An incident of Mr. Bacon's visit was a reception at the University of San Marcos, in Lima, Peru, justly styled by Mr. Bacon "the pioneer institution of the New World." This volume so well reflects the progress, culture and refinement of South America that it ought to be carefully read by certain North Americans who are fond of speaking scornfully of the "illiterate Latins" and of descanting on all Catholic countries' lamentable lack of "progress."

The spectacle of university students leaving their books and games and marching away to fight for their country has given two of our Catholic poets a theme for some good verse. In "The New School" which Joyce Kilmer contributes to the *Outlook* he tells how:

The halls that were loud with the merry tread of young and careless feet
Are still with a stillness that is too drear to seem like holiday,
And never a gust of laughter breaks the calm of the dreaming street
Or rises to shake the ivied walls and frighten the doves away.

The dust is on book and on empty desk, and the tennis-racquet and balls
Lie still in their lonely locker and wait for a game that is never played,
And over the study and lecture-room and the river and meadow falls
A stern peace, a strange peace, a peace that War has made.

For many a youthful shoulder now is gay with an epaulet,
And the hand that was deft with a cricket-bat is defter with a sword,
And some of the lads will laugh today where the trench is red and wet,
And some will win on the bloody field the accolade of the Lord.

They have taken their youth and mirth away from the study and playing-ground
To a new school in an alien land beneath an alien sky;
Out in the smoke and roar of the fight their lessons and games are found,
And they who were learning how to live are learning how to die.

And after the golden day has come and the war is at an end
A slab of bronze on the chapel wall will tell of the noble dead.
And every name on that radiant list will be the name of a friend,
A name that shall through the centuries in grateful prayers be said.

And there will be ghosts in the old school, brave ghosts with laughing eyes,
On the field with a ghostly cricket-bat, by the stream with a ghostly rod;
They will touch the hearts of the living with a flame that sanctifies,
A flame that they took with strong young hands from the altar-fires of God.

And W. M. Letts on seeing from the train "The Spires of Oxford," wrote these lines for the *Westminster Gazette*:

I saw the spires of Oxford
As I was passing by,
The gray spires of Oxford
Against a pearl-gray sky.
My heart was with the Oxford men
Who went abroad to die.

The years go fast in Oxford,
The golden years and gay,
The hoary Colleges look down
On careless boys at play.
But when the bugles sounded war
They put their games away.

They left the peaceful river,
The cricket-field, the quad,
The shaven lawns of Oxford
To seek a bloody sod—
They gave their merry youth away
For country and for God.

God rest you, happy gentlemen,
Who laid your good lives down,
Who took the khaki and the gun
Instead of cap and gown.
God bring you to a fairer place
Than even Oxford town.

The complaint is made that the war is producing little poetry that will last. But Rupert Brooke and some of our Catholic poets have written lines that deserve to live.

EDUCATION

A New Code of Morals

THE National Institution for Moral Instruction at Washington, has announced a "morality codes competition." The prospectus says: "A Prize of Five Thousand Dollars is offered by an American business man for the best among seventy codes of morals suitable for use by teachers and parents in the moral or character education of children and youth in American schools and homes. The competition is between (sic) seventy code writers, one at least from each State, appointed by cooperating educators, and assisted by letters of advice from all interested." The business man who offers the prize "has had large experience," and "is sincerely interested in the welfare of the nation." He "has come to the conclusion on the basis of his own experience and his study of human nature that the moral instruction of children is the fundamental need of the nation. . . . Instruction in geography, mathematics, languages, and other useful subjects, cannot produce personal qualities essential to happiness."

LATE IN THE FIELD

Until very recently most of us had not heard of the National Institution for Moral Instruction. This may argue denseness, and unseemly aloofness from the ethical progress of the nation, as well as a lack of interest, not at all becoming, in the "moral uplift movement," that is discussed so much in these days. Sometimes the best reparation for negligence is to acknowledge, however tardily, the worth of the good one has slighted. It is, therefore, very comforting to learn that a National Institution for Moral Instruction exists. It is also comforting to know that the conviction of earnest and thoughtful men has taken definite form in this National Institution, that experienced people are realizing more clearly that the education which does not include moral training is not only imperfect, but harmful both to the child and to the community.

ACTION WITHOUT PRINCIPLES

This is the conclusion Catholics arrived at long ago. It explains why they build and maintain, at such sacrifice, the system of parochial schools. With their friends of the National Institution for Moral Instruction, Catholics recognize that education without morality is a lame affair, since it leaves untaught and unformed the factors which will chiefly influence the child's ideals and determine his actions in life. Character, strong character, character formed upon right lines, is something no mere conning of geography, arithmetic, history, literature, and science can impart. Nor will bare moral instruction suffice. The child must be taught, this means trained, to order his life not by impulse, not by sentiment, not by what people may say or think of him, but by sound moral principles.

RENOUNCING COMMON SENSE

This is simple common sense; yet the National Institution for Moral Instruction prescribes that in the codes offered for its prize there should be "no reference to methods or principles of moral instruction and training." How either man or angel or, for that matter, a code-writer chosen by the National Institution itself can formulate a moral code without reference to principles of action, or make a moral code effective without some reference to methods, is hard to grasp. Marcus Aurelius would not have attempted such a task, nor even Emerson. Clearly the National Institution has not put its statement well. In one of its pamphlets entitled a "School Character Chart," under the heading "Social Character," the

inquirer reads: (1) honest, not thieving; (2) truthful, not deceiving; (3) honorable, not a sneak," etc. That is, if a child is "to do right to others," he must be consistently honest and truthful; in other words he must make honesty and truthfulness principles of action. But not to teach him how to put his principles into practice, not to train him how to meet difficulties and overcome them, is merely to spin a shimmering gossamer so frail that it will uphold nothing weightier than dewdrops.

A DUBIOUS CHAMPION

Very probably the National Institution for Moral Instruction does not mean what its statements imply. The wording is unfortunate. In an endeavor to be broad-minded, and from a religious view-point, large and innocuous, the officers of the Institution call for a code that will lay down for moral conduct a consistent rule minus principles, minus methods; and then, to help the competing code-writers, we may suppose, give a sample "Character Chart" full of principles. The wording is unfortunate; in fact, ridiculous. But the excuse and the explanation is that any man or body of men that tries to make a rule for moral conduct, and ignores the necessity of principles, methods and the Ten Commandments, must needs utter much that is ridiculous.

Therefore with principles and methods banned, and the Ten Commandments put aside as insufficient or outworn or undesirable, what is to make the woof and warp of the new code? The prospectus explains. "Moral truth, the wisdom of human experience, should shine through the code expressions. . . . Theological truths are not to be included. . . . A code of morals is not a theological creed."

GOD AND MORAL LAW

Here is a new phase of *odium theologicum*. Frankly, it is quite useless to ask the friends of the Institution whether "moral truth" and "the wisdom of human experience," do not "shine through" the Commandments. It is pertinent, but equally useless, to remind them that if theological truths are not to be included, belief in God is not to be included. Yet all moral truth has its fundament in the First Cause, the Creator, God, on whom all lesser beings necessarily depend, to whom all are necessarily subject. By "moral truth" the gentlemen of the Institution mean, of course, the moral law. Now the moral law is not a fanciful collection of "do's" and "don'ts." It is not a list of actions which that domineering ogre, public opinion, decrees should be done or omitted. The moral law follows with the most logical necessity from the fact that the Creator was pleased to produce a wonderful universe, and make man its lord.

Public opinion has no authority to impose a moral obligation. It has no voice in the matter of morality, save to approve what the law of nature proclaims ought to be. Public opinion may commend what is good and blame what is evil, but it can never change elemental law and order. The difference between moral good and moral evil does not depend on man's taking thought of it, but on the objective fact that God, the Creator, is "the beginning and the end, the first and the last," to whom all nature lifts its voice of praise, in whom alone man can find the repletion of his rational tendencies.

None the less tireless moralists will never rest; their codifying will still go on. They will not bow to nature's bidding. It is too logical and severe for minds wedded to a will-o'-the-wisp. Happily God in His heaven is almighty and will have His way in the end. This thought comes home vividly when we see the pitiful results which follow upon the efforts of social "uplifters" who would reform the world by ousting God's law, and substituting a man-made morality.

FRANCIS J. McNIFF, S.J.

SOCIOLOGY

Mr. Bumble and the Law

"If the law supposes that," said Mr. Bumble emphatically, "the law is a ass—a idiot." It is true that Mr. Bumble referred to the legal presumption that the wife acts under the direction of the husband, and in the case at issue, Mr. Bumble was assuredly safe in asserting the variance of law with notorious fact. At the period of this utterance, like another Cardinal of York, Mr. Bumble was bidding a last farewell to all his greatness. His staff was withered, the glory of his buttons dimmed, and hence he could not, as a "porochial officer," feed at the manger of the State, while characterizing the law as an ass and an idiot. Times have changed. Nowadays Mr. Bumble might have forefended the day of ultimate doom by obtaining a "leave of absence." But he lived in pre-Victorian days, and shared the disabilities of that dark age.

THE PURPOSE OF LAW

Within the last century, humaner ideals of the duty of the State, both to its dependents and its unwilling guests, have become more general. Methods which were rightly personified in Bumble and his kind stood in such extreme need of reformation that no force milder than a moral earthquake sufficed to separate them from the cruelty with which they had become associated. Unfortunately, however, the spirit which swept away so much of that ugly manifestation of fallen nature, the tendency to oppress the helpless, has gone much farther than was at first foreseen or thought possible. To treat the dependent with genuine charity, to seek for that element of goodness in the prisoner which might be utilized as the first step toward his reformation, was and is involved in the State's duty as the guardian of justice. True, the moral balance disturbed by the evil-doer must be restored as far as possible by punishment; but true, also, that if, in the process of law, a place can be found for agencies of personal reform, the result will not only guarantee the future peace of the community more surely, but will secure substantial justice more effectively.

DOGERRY'S CONCLUSIONS

To these propositions, often advanced by modern penologists as original, few will dissent. Yet they have led to conclusions which in essence are fatal to all constitutional government; a statement amply proved by the tribe of prison reformers, amateur legislators and ordinary cranks whose contributions add the tang and spice of variety to the pages of the daily press. From the principle that prisoners must be treated with humanity, an advance is made to the illegal conclusion that to have prisoners at all, at least under lock and key, is incompatible with humanity. If at this stage of imperfect social evolution we must have laws and tribunals, let their products be prisoners bound by suspended sentences and promises made on their honor. What is the further step in this charming arrangement, pending the possibility that the suspended sentence and the parole may be found ineffective, is not stated, except in Dogberry's

You shall comprehend all vagrom men; you are to bid them stand in the prince's name.

Second Watch: How if 'a will not stand?

Dogberry: Why, then, take no note of him, but let him go; and presently call together the rest of the watch, and thank God you are rid of a knave.

It is not likely that Dogberrian methods are popular save with those esoterics who "have a message of social reform," for most persons still believe that it is better to "call together the rest of the watch" to gather in such recalcitrant knaves as will not stand in the prince's name. But the "sob-stuff" on prisons and prisoners, so plentifully distributed by Sunday supplements and

by irresponsible magazines, is gradually working its effect with those persons who, while preferring to have their thinking done for them by others, are, unfortunately, voters.

USURPING EXECUTIVES

A more serious menace to constitutional government is found in those officers, presumably bound by constitutional oath, who, by implication or plain words, adopt Mr. Bumble's declaration that the law is an ass or an idiot. The present Governor of Arizona, an earnest opponent of capital punishment, is an example in point.

Capital punishment is still provided as the penalty for certain crimes in that State; yet the last execution in Arizona took place on July 28, 1911. On assuming office in 1912, the present Governor is reported to have said that there would be no hangings during his administration; and although nearly a score of murderers have been condemned to death since that time, not one has gone to the gallows. Claiming that "the people" sustained him, the Governor submitted the matter in a referendum. The result was that the people not only reaffirmed capital punishment, but approved a legislative act, later held by the courts to be constitutional, depriving the Governor of the powers of pardon and parole. In spite of these decided utterances both by the people and the courts, "the Governor," reports the *New York Sun*, "is still defying the will of the people and the verdicts of the courts, with resorts to every pretext, at least to delay the time of executions scheduled." In one case, after every device had been employed, the Warden of the State Prison deferred the execution of a murderer, "convicted," as Justice Franklin of the Supreme Court said, in his opinion, "of one of the most cruel and cold-blooded murders in the history of Arizona," by the simple expedient of declaring him insane on the very day set for the hanging. For this act the Warden has been cited for contempt of court. It is only fair to state that the Governor found it necessary to disclaim all responsibility for the Warden's proceedings; but whether or not the Governor intends to retain the rôle of Mr. Bumble depends upon his attitude toward the order of the Supreme Court of Arizona, which has sentenced the murderer to be hanged on January 17.

THE ARIZONA CASE

Put briefly, the issue in this extraordinary case, which has not lacked panegyrists, rests upon the following facts:

A man is indicted for murder. After a constitutional trial, he is found guilty as alleged in the indictment. Following the mandate of the law, a judge sentences him to be hanged, and with the day of execution set, he is delivered to the Warden of the State Prison. Here the matter would ordinarily end; but the Governor, actuated, no doubt, by the highest of motives, holds that the State has no right to inflict the penalty of death. He therefore makes the fullest use of his power of reprieve. Moreover, he asks the people to abolish capital punishment. The people refuse, and, in addition, withdraw from the Governor the power of pardon and parole, and the courts decide that this act is the exercise of a constitutional right. The next development is that the Warden of the penitentiary evades the order of the court by declaring, on the morning of the execution, nearly two years after the prisoner's conviction, that the condemned man is insane. The Supreme Court then intervenes, cites the Warden for contempt, and having already affirmed the sentence of the lower court, again fixes a day on which the prisoner is to be hanged.

IS THE EXECUTIVE ABOVE THE LAW?

This brings us squarely to the question: Can the private opinions of officers, sworn to execute the law, be suffered to override the plain prescription both of the law and of its con-

stitutional interpreter, the Supreme Court? In other words, has an executive co-equal legislative and judicial functions?

The loudly-heralded but ill-considered theories of social reformers are working havoc with correct concepts of American constitutional government. An executive has no greater power to repeal a law or to pass upon its constitutionality than he has to make one. Every American State explicitly declares in its Constitution the several powers delegated to the legislative, to the judicial, and to the executive branches of its government; and while powers not specifically delegated continue by theory to reside in the people, it is a constitutional principle that no branch may go beyond the limits set by the Constitution, or arrogate the functions of any other branch. This essential distinction of the three powers, coordinated, it is true, to one end, was held so necessary to the American ideal, that the parties to the Constitution of the United States conferred upon the Federal Government the duty of guaranteeing this form of government to every State. Emphatically, ours is a government under a Constitution which has secured at once coordination and mutual independence of the three powers through which it operates; it is a government by law, not by individuals.

ELEMENTARY PRINCIPLES

The Constitution, State or Federal, under which laws are enacted makes provision for the machinery of execution and interpretation. It will not allow that any one power may become the originator of law, its judge, and the executive. If a given law is harmful or useless, the legislature, or, in some States, submission to the vote of the people, is the constitutional means of amendment or repeal; if it is contrary to the Constitution, this fact can be authoritatively declared by the judicial function of the State. Every power, therefore, acts both as a check and as a stimulant upon every other. But in no American constitution is there authority for the merging of the three functions in an individual. As Chief Justice Ross of the Arizona Supreme Court aptly observed, and his words apply to many similar usurpations in other States, "the Warden might just as well have decided that the prisoner had not had a fair trial, or that some one else had done the murder for which he had been convicted."

These are elementary principles of constitutional law. If it be conceded that the Governor or any subordinate executive officer may not only execute the law, but also usurp the legislative and judicial functions, then we may have government, possibly of a very excellent kind, but not constitutional government, nor a government suited to American institutions. It is the form of government usually termed an absolute monarchy.

PAUL L. BLAKELY, S. J.

NOTE AND COMMENT

The report of the United States Commissioner of Education reveals that during the year 1914 there were approximately 22,000,000 persons enrolled in educational institutions throughout our country. This is an enormous number. The expense has been in proportion, and is placed by the Commissioner at about \$750,000,000. It is suggested, however, that this amount is relatively small. "It is less by \$300,000,000 than the cost of running the Federal Government." All sums indeed that are not expressed in at least ten figures appear insignificant at the present moment when nations think in sums that mount into the billions. Unfortunately those who must bear the burden of taxation are often sorely perplexed to meet the increased demands made upon them. The cost of each pupil, according to the Government statistics, is somewhat over \$34.00 a year, or about three times the amount required for an education, at least equally thorough, given in the Catholic schools. The difference

between the sums expended for public and Catholic schools is accounted for by the self-sacrifice of the excellently equipped religious Orders and Congregations devoted to the work of teaching. The following was the distribution of the 22,000,000 pupils: 19,000,000 were enrolled in elementary schools; 1,347,000 in secondary schools, both public and private; about 100,000 in normal, and 67,000 in professional schools. The remainder were scattered through other types of institutions. The teachers for this scholastic army numbered 700,000, of whom 566,000 were in public schools.

Within the space of little more than a week the Church in the United States has lost two members of its hierarchy. The death of Right Reverend Thomas F. Doran, Auxiliary Bishop of Providence, who died eight months after his consecration, was followed last Saturday by that of Right Reverend Richard Scannell, Bishop of Omaha, who had ruled over that diocese for almost twenty-five years. Bishop Doran was born in Barrington, R. I., graduated at St. Mary's College, Emmitsburg, and was ordained in 1880. He was made domestic prelate by Pope Pius X in 1905 and consecrated bishop on April 28, 1915. Bishop Scannell was born May 12, 1845, in County Cork, Ireland, studied at All Hallows' College, Dublin, and was ordained in 1871, coming to America after his ordination to serve as assistant at the cathedral in Nashville, Tenn. After occupying various important positions in the Nashville diocese, acting as its administrator and later as its vicar general, he was consecrated in 1887, first Bishop of Concordia, Kan. Thence he was transferred to the diocese of Omaha, January 30, 1891.

A writer in the *New York Times* enumerates what he considers to be the salient facts of the present economic prosperity of the United States. There has been in the first place, an unprecedented increase in exports, totaling \$5,350,000,000 and exceeding the most prosperous of previous years by twenty-five per cent. The growth in banking facilities during this same time, owing to the successful operation of the Federal Reserve Bank system has brought an enormous influx of gold, so that "available credits are counted by billions." The growth in manufacturing, due not merely to foreign orders but likewise to increased home demands, has in some trades surpassed all previous records. The farm output likewise is greater than ever before, exceeding \$10,000,000,000 in value. Railway credit has benefited by the recovery in railway earnings. All the country's shipyards are filled with orders for a year or more ahead. To all this must be added the repurchase from Europe of \$1,200,000,000 of American securities, without preventing a sustained rise in American stocks and bonds. Lastly the United States has taken in trade and finance an international position never before held by the country. It is the opinion of the writer in the *Times*, that this prosperity will outlast the war: "There will be great financial and commercial opportunities in South America, in China, and **not unlikely in other parts** of the world. These countries have heretofore looked to Europe for financial support, but for a long time to come will find no response there for appeals to capital." If his prediction be true, it remains still to be seen how this prosperity will be distributed and whether it will help to increase or diminish the popular unrest.

"Iowa cannot compare with Massachusetts," remarks the *Des Moines Register*, "nor can any city in Iowa compare with Boston in higher education. Our degrees are all of Fahrenheit and longitude. We are rubes whose education has been obtained by chewing straw. Or so we have been led to believe." After thus speaking his mind, the editor has recourse to statistics.

Boston has 700,000 population. Johnson County, Iowa, has 25,914. Yet Boston in 1914 had in Harvard University only

375 students, while Johnson County had 522 students in the State University of Iowa. Boston and Cambridge together numbered only 617 students in Harvard. . . . The State of Massachusetts sent 1,904 students to Harvard, the State of Iowa sent 2,398 to Iowa City.

With no desire to dim the glory of Iowa's devotion to higher education, but merely that the truth may appear, it may be remarked that Boston adds to her total by sending nearly five hundred young men to Boston College, and that the figures for Massachusetts represent the true situation more exactly only after some six hundred students at Holy Cross have been accounted for. But the *Register* is correct in noting the growth of interest in the colleges and universities of the Middle West, a growth in which Catholic institutions have had a generous share.

Considerable attention has recently been given to the work of the distinguished French scientist Jean Henri Fabre, whose death last October, at the age of ninety-two years, was announced in *AMERICA*. He was the author of the vast volumes of the "Entomologic Souvenirs," those "marvelous epics of winged and creeping life." With no idle vaunt he called upon the little inhabitants of his outdoor world of study to bear witness to the fidelity of his long scientific researches:

Come hither all of you, such as you are, bearers of stings or of wing-shields, take up my defense and bear witness in my favor. Tell in what intimacy I live with you, with what patience I observe you, with what scrupulousness I record your acts.

It is, therefore, especially interesting to note what was the conviction of this veteran scientist upon the question of materialistic evolution: "Has the world," he asks, "been subject to the fatalities of evolution from the time of the first albuminous atom which coagulated into a cell? Or has it rather been ruled by an intelligence? The more I see, the more I observe, the more does this intelligence shine beyond the mystery of things." Such must be the conviction of every true scientist whose earnest appeal is made to reason and not to mere prejudice.

Governor Capper of Kansas, in an article written for the *Independent*, expresses his belief that the people of the entire West are strongly opposed to the present clamor for "preparedness." He traces its source to two causes, the alarmist element of the country, and those who "have quite apparently a well-organized propaganda systematically and cruelly promoting this war hysteria in the United States." Among the latter, he says, are "the men of war" and certain classes of manufacturers who are "deliberately playing upon the imagination of the excitable and the fear of the timid." The great danger, he foresees, is that the rapidly growing South American republics will, in their turn, take up arms in self-protection:

If we begin arming now, history will see the old-world blunder repeated in this hemisphere. We are human. We shall soon be carrying a chip on our shoulders; the bully in us will assuredly assert itself and will be the means of turning these Western nations into armed camps, just as occurred in Europe.

A South American coalition against us, leading to the loss of trade, he regards, however, as the least of the evils to be dreaded. "We shall become a swaggering, aggressive, bullying nation that puts its trust in might rather than in right." He would prefer to use economic pressure as a defensive measure, and believes in the "League to Enforce Peace": "A cycle of preparedness in Europe, and of the very sort now demanded with such clamor for the United States, has resulted in the greatest cataclysm of history. Are we prepared to pay the price?" Whatever may be said on either side, it is clear that the nation must not permit itself to be rushed into a decision by the highly-colored sensational methods used by many of the advocates of

preparedness at the present moment. It is a question weighty with serious consequences and must be calmly and carefully considered.

It is evident that the financial position of the United States is undergoing a complete change which is likely to be permanent and which will deeply affect our future economic conditions. In his first annual report as Chief of the Bureau of Foreign and Domestic Commerce, Dr. Edward Ewing Pratt says:

The financing of our foreign trade, and in fact by far the larger part of the financing of the world's trade, has hitherto been done through London. During the last hundred years London has been the world's financial market. She has held her position not because of prestige merely, but because the nations of the world needed an international clearing house and London supplied that. At the same time London became the clearing house chiefly because she supplied a large part of the capital needed for public improvement and large private enterprises. On the other hand, the United States has never taken any large part in financing foreign trade because of the comparatively small volume of that business carried on here and also on account of the unfamiliarity of many of our bankers with the methods of international finance. Nor has the United States taken any large part in supplying capital to other countries. On account of more profitable investments at home we have chosen to invest here rather than abroad. This has also been true because of our position as a debtor nation, but probably also to a considerable degree because of a "mental debtor-nation attitude" on the part of our financiers.

With the financing of foreign trade on the part of our business men and their education to carry on such trade, the United States will pass into a new era. The moral effects of this are not to be regarded lightly, since with increased wealth the danger of materialism will likewise grow, and the Church must be prepared to meet successfully this new emergency.

That there has been a remarkable decrease in infant mortality in this country during recent years, is the statement made by Dr. Joseph Neff in the *American Journal of Public Health*. All but two of the thirty cities considered by him showed a notable decrease in children's deaths between 1911 and 1913. The *Survey* thus comments on the report:

The more one studies the list, the more puzzling it becomes, and the more difficult it is to explain the wide difference in American cities. Evidently it does not depend on climate; Denver and Louisville have practically the same rate, while cities as similar as Detroit and Cleveland differ by almost six points. Nor does it depend on the presence of large numbers of Negroes. Baltimore with her large Negro population is lowest on the list, but New Orleans is well up in the first class. There is a large foreign population in Buffalo which is poorly housed and poorly paid, but this is also true of Cleveland, and one of these cities is near the head of the list, the other near the foot.

In other words, much of our speculative sociological wisdom is again found to be wanting when confronted with the plain facts. The cities with a death-rate of over 10 and under 13 for babies less than one year old, calculated on the basis of 1,000 living at that age, are Cincinnati, Cleveland, Denver, Indianapolis, Louisville, Minneapolis, New Haven, New York, Rochester, St. Louis, St. Paul, and San Francisco. The cities with a mortality of over 13 and less than 16 are Boston, Chicago, Jersey City, Kansas City, Mo., Milwaukee, New Orleans, Philadelphia, Pittsburgh, Providence, and Washington. Among the cities with the highest infant mortality rates are Buffalo with 16.07, Richmond with 18.23, Detroit with 18.33, and Baltimore with 19.73. Though still at the bottom of the list, Baltimore has diminished its death-rate within recent years by 11.05 per cent. Dr. Neff attributes the general improvement to the organized efforts of the various agencies for the "Reduction of Infant Mortality."